

THE

EPISTLE OF PAUL TO TITUS

INTRODUCTION.

§ 1. *The History of Titus.*

OF Titus nothing more is certainly known than what we find in the epistles of Paul. It is somewhat remarkable that there is no mention of him in the Acts of the Apostles, nor does his name occur in the New Testament anywhere, except in the writings of the apostle Paul. From his incidental allusions to him, we learn the following particulars respecting him.

(1.) He was by birth a Gentile. In Gal. ii. 3, he is called a Greek, and it is certain from that passage that he had not been circumcised, and the probability is, that up to the time of his conversion he had lived as other Gentiles, and had not been converted to the Jewish faith. His father and mother were, doubtless, both Greeks, and thus he was distinguished from Timothy, whose mother was a Jewess, but whose father was a Greek; Acts xvi. 3; comp. Notes on Gal. ii. 3. If Titus had been proselyted to the Jewish faith, it is to be presumed that he would have been circumcised.

(2.) He had been converted to Christianity by the instrumentality of Paul himself. This is clear from the epistle, chap. i. 4, "To Titus, *mine own son*, after the common faith;" see Notes on 1 Tim. i. 2. This is language which the apostle would not have used of one who had been converted by the instrumentality of another. But where he lived, and when or how he was converted, is wholly unknown. As to the *time* when he was converted, it is known only that this occurred before the fourteenth year after the conversion of Paul, for at that time Titus, a Christian, was with Paul at Jerusalem; Gal. ii. 1. As to the *place* where he lived, there seems some reason to suppose that it was in some part of Asia Minor—for the Greeks abounded there; Paul laboured much there; and there were numerous converts made there to the Christian faith. Still this is not by any means certain.

(3.) Titus went with Paul to Jerusalem when he was deputed by the church at Antioch with Barnabas, to lay certain questions before the apostles and elders there in reference to the converts from the Gentiles; Acts xv; comp. Gal. ii. 1. It is not known *why* he took Titus with him on that occasion, and the reasons can be only conjectural; see Notes on Gal. ii. 1.

It is possible that he was taken with him to Jerusalem because his was *a case in point* in regard to the question which was to come before the apostles and elders there. It is not improbable, from an expression which Paul uses in describing his visit there—"neither was Titus *compelled* to be circumcised"—that the case came up for discussion, and that strenuous efforts were made by the Judaizing portion there (comp. Gal. ii. 4), to have him circumcised. Paul and Barnabas, however, so managed the cause that the principle was settled that it was not necessary that converts from the heathen should be circumcised; Acts xv. 19, 20.

(4.) After the council at Jerusalem, it seems probable that Titus returned with Paul and Barnabas, accompanied by Silas and Judas (Acts xv. 23), and that afterwards he attended the apostle for a considerable time in his travels and labours. This appears from a remark in 2 Cor. viii. 23; "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you." From this it would seem, that he had been with Paul; that he was as yet not well known; and that the fact that he had been seen with him had led to inquiry who he was, and what was the office which he sustained. That he was also a companion of Paul, and quite essential to his comfort in his work, is apparent from the following allusions to him in the same epistle—2 Cor. vii. 6—"God, that comforteth those who are cast down, comforted us by the coming of Titus;" ii. 13. "I had no rest in my spirit because I found not Titus my brother;" vii. 13. "Yea and exceedingly the more joyed we for the joy of Titus;" comp. 2 Tim. iv. 10; 2 Cor. xii. 18.

(5.) There is reason to believe that Titus spent some time with the apostle in Ephesus. For the First Epistle to the Corinthians was written at Ephesus, and was sent by the hand of Titus; Intro. to 1 Cor. § 3. 6. It is to be presumed also, that he would on such an occasion send some one with the epistle in whom he had entire confidence, and who had been so long with him as to become familiar with his views. For Titus, on this occasion, was sent not only to bear the epistle, but to endeavour to heal the divisions and disorders there, and to complete a collection for the poor saints in Jerusalem which the apostle had himself commenced; comp. Notes on 2 Cor. ii. 13; vii. 6; viii. 6. After this he met Paul in Macedonia (2 Cor. vii. 5, 6), but whether he was with him when he went with the collection to Jerusalem, and during his imprisonment in Cesarea, or on his voyage to Rome, we have no information.

(6.) We next hear of him as being left by the apostle in the island of Crete, that he might "set in order the things that were wanting, and ordain elders in every city;" Titus i. 5. This is supposed to have occurred about the year 62, and after the first imprisonment of the apostle at Rome. It is evidently implied that the apostle had been himself there with him, and that he had undertaken to accomplish some important object there, but that something had prevented his completing it, and that he had left Titus to finish it. This was clearly a temporary arrangement, for there is no evidence that it was designed that Titus should be a permanent "bishop" of Crete, or that he remained there long. That he did not design that he should be a permanent bishop of that island, is clear from chap. iii. 12, where the apostle directs him, when he should send Artemas to take his place, to come to him to Nicopolis. If Titus was a prelatial bishop, the apostle would not in this summary manner have superseded him, or removed him from his diocese.

(7.) He was with Paul in Rome during his second imprisonment there. He did not, however, remain with him until his trial, but left him and went into Dalmatia; 2 Tim. iv. 10. For the probable reason why he had gone there, see Notes on that place. What became of him afterward, we are not informed. The tradition is, that he returned to Crete, and preached the

gospel there and in the neighbouring islands, and died at the age of 94. But this tradition depends on no certain evidence.

§ 2. *The island of Crete.*

As Paul (chap. i. 5) says that he had left Titus in Crete to perform an important service there, and as the instructions in this epistle doubtless had some peculiar applicability to the state of things existing there, it is of importance, in order to a correct understanding of the epistle, to have some knowledge of that island, and of the circumstances in which the gospel was introduced there.

The island of Crete, now Candia, is one of the largest islands in the Mediterranean, at the south of all the Cyclades. See the Map of Asia Minor, prefixed to the Acts of the Apostles. Its name is said by some to have been derived from the Curetes, who are supposed to have been its first inhabitants; by others, from the nymph Crete, daughter of Hesperus; and by others, from Cres, a son of Jupiter and the nymph Idæa. The ancient authors in general say that Crete was originally peopled from Palestine. According to Bochart (Lib. 5, c. 15), that part of Palestine which lies by the Mediterranean was called by the Arabs *Keritha*, and by Syrians *Creth*; and the Hebrews called the inhabitants *Crethi*, or *Crethim*, which the LXX. have rendered *Κρηταις*—*Cretans*; Ezek. xxv. 16; Zeph. ii. 5. It would be easy to pass from Palestine to the island of Crete. Sir Isaac Newton, also, is of opinion that Crete was peopled from Palestine. He says, "Many of the Phœnicians and Syrians, in the year before Christ 1045, fled from Zidon, and from king David, into Asia Minor, Crete, Greece, and Libya, and introduced letters, music, poetry, the *Octæteris*, metals and their fabrication, and other arts, sciences, and customs of the Phœnicians. Along with these Phœnicians came a sort of men skilled in religious mysteries, arts, and sciences of Phœnicia, and settled in several places, under the names of Curetes, Idæi, Dactyli," &c. According to Pliny, the extent of Crete from east to west is about 270 miles, but its breadth nowhere exceeds fifty miles. The early inhabitants are generally supposed to be the Eteocretes of Homer; but their origin is unknown. Minos, who had expelled his brother Sarpedon from the throne, first gave laws to the Cretans, and, having conquered the pirates who infested the *Ægean* sea, established a powerful navy. In the Trojan war, Idomeneus, sovereign of Crete, led its forces to war in eighty vessels—a number little inferior to those commanded by Agamemnon himself. At this period, the island appears to have been inhabited by a mixed population of Greeks and barbarians. After the Trojan war, the principal cities formed themselves into several republics, for the most part independent, while some of them were connected with federal ties. The Cretan code of laws was supposed by many to have furnished Lycurgus with the model of his most salutary regulations. It was founded on the just basis of liberty and an equality of rights, and its great aim was to promote social harmony and peace, by enforcing temperance and frugality. In regard to this code, see Anthon's *Class. Dic.*, Art. *Creta*. In the time of Polybius (B. C. 203), the Cretans had much degenerated from their ancient character; for he charges them repeatedly with the grossest immorality, and the basest vices. Polyb. 4, 47, 53; *Id.* 6, 46. We know, also, with what severity they are reproved by Paul, in the words of Epimenides; see Notes on chap. i. 12. Crete was subdued by the Romans, and became a part of a Roman province. The interior of the island is very hilly and woody, and intersected with fertile valleys. Mount Ida, in the centre of the island, is the principal mountain, and surpasses all the others in elevation. The island contains no lakes, and its rivers are mostly mountain torrents, which are dry during the summer season. The valleys, or sloping plains, in the island are represented as very

fertile. The greater portion of the land is not cultivated; but it might produce sugar-cane, excellent wine, and the best kind of fruit. It has a delightful climate, and is remarkably healthful. The ancients asserted that this delightful island, the birth-place of Jupiter, was freed, by the indulgence of the gods, from every noxious animal. No quadrupeds of a ferocious character belong to it. The wild goat is the only inhabitant of the forest and the lofty mountains, and sheep overspread the plains, and graze undisturbed by ravenous enemies. The island now is under Turkish rule, and is divided into three pachaliks; but the inhabitants are mostly Greeks, who are kept in a state of great depression. The native Candians are of the Greek church, and are allowed the free exercise of their religion. The island is divided into twelve bishoprics, the bishop of one of which assumes the title of archbishop, and is appointed by the patriarch of Constantinople. The situation of this island for commerce can scarcely be surpassed. It is at an almost equal distance from Asia, Europe, and Africa, and might be made the emporium for the manufactures and agricultural productions of each; but, from the oppressive nature of the government, the indolence of the Turks, and the degraded state of the Greeks, those advantages are not improved, and its condition partakes of that of the general condition of the Turkish empire.

This island was formerly famous for its hundred cities; it is distinguished in the ancient fabulous legends for the arrival there of Europa, on a bull, from Phœnicia; for the laws of Minos; for the labyrinth, the work of Dædalus; and, above all, as the place where Jupiter was born and was buried. According to the fables of mythology, he was born in a cavern near Lyctus, or Cnosus; was rocked in a golden cradle; was fed with honey, and with the milk of the goat Amalthea, while the Curetes danced around him, clashing their arms, to prevent his cries from being heard by Saturn. He became, according to the legend, the king of Crete, and was buried on the island. See *Anthon, Class. Dic., Art. Jupiter*.

§ 3. *The introduction of the gospel into Crete.*

We have no certain information in regard to the time when the gospel was first preached in Crete, nor by whom it was done. There are some circumstances mentioned, however, which furnish all the light which we need on this point, in order to an understanding of the epistle before us. Among the persons who were in Jerusalem on the day of Pentecost, and who were converted there, *Cretans* are mentioned (Acts ii. 11); and it is highly probable that, when they returned to their homes, they made the gospel known to their countrymen. Yet history is wholly silent as to the method by which it was done, and as to the result on the minds of the inhabitants. As no visit of any of the apostles to that island is mentioned by Luke in the Acts of the Apostles, it may be presumed that the gospel there had not produced any very marked success; and the early history of Christianity there is to us unknown.

It is clear from the epistle before us (chap. i. 5), that the apostle Paul was there on some occasion, and that the gospel, either when he was there or before, was attended with success. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city." Here it is manifest that Paul had been there with Titus; that he had commenced some arrangements which he had not been able himself to complete; and that the gospel had had an effect extensively on the island, since he was to ordain elders "*in every city*."

It is not certainly known, however, when Paul was there. There is no mention in the Acts of the Apostles of his having been there, except when he was on his way to Rome (Acts xxvii. 7, 8); and this was in such circumstances as to preclude the supposition that that was the time referred

to in this epistle, for (1.) Titus was not then with him; (2.) there is no reason to suppose that he remained there long enough to preach the gospel to any extent, or to establish churches. He was sailing to Rome as a prisoner, and there is no probability that he would be permitted to go at large and preach for any considerable time. There is, therefore, a moral certainty that it must have been on some other occasion. "It is striking," says Neander (*History of the Planting of the Christian Church*, vol. 1, pp. 400, 401), "that while Luke in the Acts reports so fully and circumstantially the occurrences of the apostle's last voyage to Rome, and mentions his stay in Crete, he says not a word (contrary to his usual practice in such cases) of the friendly reception given to him by the Christians there, or even of his meeting them at all. Hence we may conclude that no Christian churches existed in that island, though that transient visit would naturally give rise to the intention of planting the gospel there, which he probably fulfilled soon after he was set at liberty, when he came into these parts."

There is reason to believe that Paul, after his first imprisonment at Rome, was released, and again visited Asia Minor and Macedonia. See *Intro.* to 2 Timothy. On this journey, it is not improbable that he may have visited Crete, having, as Neander supposes, had his attention called to this island as a desirable place for preaching the gospel, when on his way to Rome. "If we may be allowed to suppose," says Dr. Paley (*Hor. Paul.*), "that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way; that from Asia, and from Ephesus, the capital of that country, he proceeded into Macedonia, and, crossing the peninsula in his progress, came into the neighbourhood of Nicopolis, we have a route which falls in with everything. It executes the intention expressed by the apostle of visiting Colosse and Philippi, as soon as he should be set at liberty at Rome. It allows him to leave 'Titus at Crete,' and 'Timothy at Ephesus, as he went into Macedonia,' and to write to both, not long after, from the peninsula of Greece, and probably from the neighbourhood of Nicopolis, thus bringing together the dates of these two letters" (1 Tim. and Titus), "and thereby accounting for that affinity between them, both in subject and language, which our remarks have pointed out. I confess that the journey which we have thus traced out for St. Paul is in a great measure hypothetical; but it should be observed that it is a species of consistency which seldom belongs to falsehood, to admit of an hypothesis which includes a great number of remote and independent circumstances without contradiction." See Neander, *History of the Planting of the Churches*, i. 401. *Comp.*, however, *Intro.* to 1 Tim., § 2.

Why Paul left Crete without completing the work which was to be done, and especially without ordaining the elders himself, is not certainly known. There is evidently a striking resemblance between the circumstances which induced him to leave Titus there, and those which existed at Ephesus when he left Timothy there to complete an important work; 1 Tim. i. 3, 4. We know that Paul was driven away from Ephesus before he had finished the work there which he had purposed to accomplish (*Acts* xix., xx. 1); and it is not at all improbable that some such disturbance took place in Crete. *Comp.* Koppe, *Proleg.* p. 194. When he thus left, he committed to Titus the work which he had designed to accomplish, with instructions to finish it as soon as possible, and then to come to him at Nicopolis; chap. iii. 12.

§ 4. *The place, time, and occasion of writing the epistle.*

There has been much diversity of opinion as to the time and place of writing this epistle.

In regard to the *place*, there can be little doubt that it was at a *Nicopolis*; for the apostle, in chap. iii. 12, directs Titus to come to him at that place. But it is not easy to determine *what* *Nicopolis* is meant, for there were many cities of that name. The person who affixed the subscription at the end of the epistle, affirms that it was "*Nicopolis of Macedonia*;" but, as has been frequently remarked in these Notes, these subscriptions are of no authority. The name *Nicopolis* (meaning, properly, *a city of victory*—*νίκη* and *πόλις*) was given to several places. There was a city of this name in Thrace, on the river Nessus, now called *Nikopi*. There was also a city of the same name in Epirus, two in *Mœsia*, another in *Armenia*, another in *Cilicia*, and another in *Egypt*, in the vicinity of *Alexandria*. It is by no means easy to ascertain which of these cities is meant, though, as Paul was accustomed to travel in Greece and Asia Minor, there seems to be a probability that one of those cities is intended. The only way of determining this with any degree of probability, is, to ascertain what city was *best known* by that name at the time when the epistle was written, or what city one would be likely to go to, if he were directed to go to *Nicopolis*, without any further specification—as if one were directed to go to *Philadelphia*, *London*, or *Rome*. In such a case, he would go to the principal city of that name, though there might be many other smaller places of that name also. But even this would not be absolutely certain, for Paul may have specified to Titus the place where he *expected* to go before he left him, so that he would be in no danger of doubt where the place was. But if we were to allow this consideration to influence us in regard to the place, there can be little doubt that the city which he meant was *Nicopolis* in Epirus, and the common opinion has been that the apostle alludes to this city. This *Nicopolis* was situated in Epirus, in Greece, north-west of *Corinth* and *Athens*, on the *Ambracian gulf*, and near its mouth. See the Map prefixed to the *Acts of the Apostles*. On the same gulf, and directly opposite to *Nicopolis*, is *Actium*, the place where *Augustus* achieved a signal victory over *Mark Antony*; and the city of *Nicopolis* he built in honour of that victory. *Augustus* was anxious to raise this city to the highest rank among the cities of Greece, and caused games to be celebrated there, with great pomp, every few years. Having afterwards fallen into decay, the city was restored by the emperor *Julian*. Modern travellers describe the remains of *Nicopolis* as very extensive; the site which they now occupy is called *Prevesa Vecchia*. See *Anthon's Class. Dic.* It should be said, however, that there is no absolute certainty about the place where the epistle was written. *Macknight* and *Benson* suppose it was at *Colosse*; *Lardner* supposes it was in or near *Macedonia*; *Hug*, at *Ephesus*.

If the epistle was written from the *Nicopolis* referred to, then it was probably after Paul's first imprisonment at *Rome*. If so, it was written about the year 63 or 64. But there is great diversity of opinion as to the time. *Lardner* and *Hug* place it in the year 56. It is of no material importance to be able to determine the exact time.

The occasion on which it was written is specified by the apostle himself, with such clearness, that there can be no doubt on that point. Paul had left Titus in *Crete*, to "set in order the things which were wanting, and to ordain elders in every city" (chap. i. 5); and as he had himself, perhaps, been called to leave suddenly, it was important that Titus should have more full instructions than he had been able to give him on various points of duty, or, at any rate, that he should have *permanent* instructions to which he could refer. The epistle is occupied, therefore, mainly with such counsels as were appropriate to a minister of the gospel engaged in the duties which Titus was left to discharge.

The principal difficulties which it was apprehended Titus would meet with in the performance of his duties there, and which in fact made his labours

there desirable, arose from two sources : (1.) the character of the Cretans themselves ; and (2.) the influence of Judaizing teachers.

(1.) The character of the Cretans themselves was such as to demand the vigilance and care of Titus. They were a people characterized for insincerity, falsehood, and gross living ; chap. i. 12. There was great danger, therefore, that their religion would be hollow and insincere, and great need of caution lest they should be corrupted from the simplicity and purity required in the gospel ; chap. i. 13.

(2.) The influence of Judaizing teachers was to be guarded against. It is evident from Acts ii. 11, that there were Jews residing there ; and it is probable that it was by those who had gone from that island to Jerusalem to attend the feast of the Pentecost, and who had been converted on that occasion, that the gospel was first introduced there. From this epistle, also, it is clear that one of the great dangers to piety in the churches of Crete, arose from the efforts of such teachers, and from the plausible arguments which they would use in favour of the Mosaic law ; see chap. i. 10, 14—16 ; iii. 9. To counteract the effect of their teaching, it was necessary to have ministers of the gospel appointed in every important place, who should be qualified for their work. To make these arrangements, was the great design for which Titus was left there ; and to give him full information as to the kind of ministers which was needed, this epistle was written.

There is a very striking resemblance between this epistle and the first epistle to Timothy. See Paley's *Horæ Paulinæ*. "Both letters were addressed to persons left by the writer to preside in their respective churches during his absence. Both letters are principally occupied in describing the qualifications to be sought for in those whom they should appoint to offices in the church ; and the ingredients of this description are, in both letters, nearly the same. Timothy and Titus, likewise, are cautioned against the same prevailing corruptions, and, in particular, against the same misdirection of their cares and studies." *Paley*. This similarity is found, not only in the general structure of the epistles, but also in particular phrases and expressions ; comp 1 Tim. i. 2, 3, with Titus i. 4, 5 ; 1 Tim. i. 4, with Titus i. 14, iii. 9 ; 1 Tim. iv. 12, with Titus iii. 7, and ii. 15 ; 1 Tim. iii. 2—4, with Titus i. 6—8.

It is evident, from this, that the epistles were written by the same person, and to those who were in substantially the same circumstances. They are incidental proofs that they are genuine, and were written by the person, and to the persons, whose names appear, and on the occasions which are said in the epistle to have existed. On the subjects in this introduction, the reader may consult Macknight's Introduction to the Epistle ; Michaelis's Introduction ; Benson, Koppe, and especially Paley's *Horæ Paulinæ*—a work which will never be consulted without profit.

EPISTLE OF PAUL TO TITUS

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's

elect, and the acknowledging ^a of the truth which ^b is after godliness;

a 2 Ti. 2. 25.

b 1 Ti. 6. 3.

CHAPTER I.

ANALYSIS OF THE CHAPTER.

This chapter embraces the following points:—

1. The usual inscription and salutation; ver. 1—4. In this Paul declares himself to be the author of the epistle, and asserts in the strongest manner his claims to the apostleship. He alludes to the great cause in which, as an apostle, he was engaged—as acting under the eternal plan of God for the salvation of the elect, and appointed to communicate the glorious truths of that system which had been now revealed to mankind. The object of this seems to be to impress the mind of Titus with his right to give him instruction.

2. A statement of the object for which Titus had been left in Crete, and the general character of the work which he was to perform there; ver. 5.

3. The qualifications of those who were to be ordained to the ministry; ver. 6—9. The characteristics laid down are substantially the same as in 1 Tim. iii.

4. Reasons for great caution and prudence in thus appointing elders over the churches; ver. 10—13. Those reasons arose from the character of the Cretans. There were many deceivers there, and the character of the Cretans was such that there was great danger that they who professed to be Christians would be hypocritical, and if put into the eldership that they would do great injury to the cause.

5. A solemn charge to Titus to

rebuke them faithfully for their prevailing and characteristic vices, and to avoid giving any countenance to that for which they were so much distinguished; ver. 13—16.

1. *Paul, a servant of God, and an apostle of Jesus Christ*; see Notes, Rom. i. 1; comp. Notes, 1 Cor. ix. 1—5. ¶ *According to the faith of God's elect*; comp. Notes, Rom. viii. 33; Eph. i. 4; 2 Tim. ii. 10. The meaning of the word rendered here, "according to"—*κατά*—is, probably, *with reference to*; that is, he was appointed to be an apostle *with respect to the faith of* those whom God had chosen, or, *in order* that they might be led to believe the gospel. God had chosen them to salvation, but he intended that it should be in connection with their believing, and, *in order to that*, he had appointed Paul to be an apostle that he might go and make known to them the gospel. It is the purpose of God to save his people, but he does not mean to save them as infidels, or unbelievers. He intends that they shall be believers first—and hence he sends his ministers that they may become such. ¶ *And the acknowledging of the truth*. In order to secure the acknowledgment or recognition of the truth. The object of the apostleship, as it is of the ministry in general, is to secure the proper acknowledgment of the truth among men. ¶ *Which is after godliness*. Which tends to promote piety towards God. On the word rendered *godliness*, see Notes on 1 Tim. ii. 2; iii. 16.—The truth, the acknowledg-

2¹ In hope of eternal life, which God, that ^a cannot lie, promised before ^b the world began ;

3 But ^c hath in due times manifested his word through preaching, ^d which is committed unto me, according to the commandment of God our Saviour ;

1 or, *For.* a 1 Sa. 15. 29. b Mat. 25. 34.

ment of which Paul was appointed to secure, was not scientific, historical, or political truth : it was that of religion—that which was adapted to lead men to a holy life, and to prepare them for a holy heaven.

2. *In hope of eternal life.* Marg., *for.* Gr., *Ἐπ' ἰληθι.* This does not mean that Paul cherished the hope of eternal life, but that the "faith of the elect," which he aimed to secure, was in order that men might have the hope of eternal life. The whole system which he was appointed to preach was designed to secure to man a well-founded hope of salvation ; comp. Notes, 2 Tim. i. 10. ¶ *Which God, that cannot lie.* On the phrase "cannot lie," see Notes on Heb. vi. 13. The fact that God cannot lie ; that it is his nature always to speak the truth ; and that no circumstances can ever occur in which he will depart from it, is the foundation of all our hopes of salvation. ¶ *Promised.* The only hope of salvation is in the promise of God. It is only as we can have evidence that he has assured us that we may be saved, that we are authorized to cherish any hope of salvation. That promise is not made to us as individuals, or by name, but it becomes ours, (1.) because he has made a general promise that they who repent and believe shall be saved ; and (2.) because we may have evidence that we have repented, and do believe the gospel. If this be so, we fairly come under the promise of salvation, and may apply it to ourselves. ¶ *Before the world began.* That is, the purpose was then formed, and the promise may be considered as in fact then made ;—for a purpose in the mind of God, though it is not as yet made known, is equivalent to a promise ; comp. Notes on Matt. xxv. 34 ; 2 Tim. i. 9.

4 To Titus, *mine* own son ^e after the common faith : Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause *left* I thee in Crete, that thou shouldst set in

c 2 Ti. 1. 10 ; He. 6. 18. d Ro. 10. 14, 15.
e 1 Ti. 1. 1, 2.

3. *But hath in due times.* At the proper time ; the time which he had intended ; the best time : see Notes on 1 Tim. ii. 6 ; comp. Notes on Matt. ii. 2. ¶ *Manifested his word through preaching ;* see Notes on 2 Tim. ii. 10. The meaning here is, that he has made known his eternal purpose through the preaching of the gospel ; comp. Notes on Rom. x. 14, 15. ¶ *Which is committed unto me.* Not exclusively, but in common with others ; see Notes on 2 Tim. i. 11. ¶ *According to the commandment of God our Saviour.* Paul always claimed to be divinely commissioned, and affirmed that he was engaged in the work of preaching by the authority of God ; see Gal. i. 1—11, 12 ; 1 Cor. i. 1 ; Rom. i. 1—4.

4. *To Titus ;* see the Intro. § 1. ¶ *Mine own son ;* Notes, 1 Tim. i. 2. ¶ *After the common faith.* The faith of all Christians ;—equivalent to saying "my son in the gospel." That is, Paul had been the means of converting him by preaching that gospel which was received by all who were Christians. ¶ *Grace, mercy, and peace.* &c. ; see Notes on Rom. i. 7.

5. *For this cause left I thee in Crete ;* comp. Notes, 1 Tim. i. 3. On the situation of Crete, see the Intro. § 2. ¶ *That thou shouldst set in order the things that are wanting.* Marg., *left undone.* The Greek is, "the things that are left ;" that is, those which were left unfinished ; referring, doubtless, to arrangements which had been commenced, but which for some cause had been left incomplete. Whether this had occurred because he had been driven away by persecution, or called away by important duties demanding his attention elsewhere, cannot now be determined. The word rendered

order ^a the things that are ¹ want-
^a 1 Co. 11. 34. ¹ or, *left undone*.
^b Ac. 14. 23; 2 Ti. 2. 2.

"set in order"—*καταρτισθαι*—occurs nowhere else in the New Testament. It means, properly, to *make straight upon*, and then to put further to rights, to arrange further. *Robinson, Lex.*—There were things left unfinished which he was to complete. One of these things, and perhaps the principal, was, to appoint elders in the various cities where the gospel had been preached. ¶ *And ordain*. The word *ordain* has now acquired a technical signification which it cannot be shown that it has in the New Testament. It means, in common usage, to "invest with a ministerial function or sacerdotal power; to introduce, and establish, and settle in the pastoral office with the customary forms and solemnities" (Webster); and it may be added, with the idea always connected with it, of the imposition of hands. But the word used here does not necessarily convey this meaning, or imply that Titus was to go through what would now be called an *ordination service*. It means to set, place, or constitute; then, to set over any thing, as a steward or other officer (see Matt. xxiv. 45; Luke xii. 42; Acts vi. 3), though without reference to any particular mode of investment with an office; see the word, *ordain*, explained in the Notes on Acts i. 22; xiv. 23. Titus was to appoint or set them over the churches, though with what ceremony is now unknown. There is no reason to suppose that he did this except as the result of the choice of the people; comp. Notes on Acts vi. 3. ¶ *Elders*. Gr., Presbyters; see the word explained in the Notes on Acts xiv. 23. These *elders*, or *Presbyters*, were also called *bishops* (comp. Notes on 1 Tim. iii. 1), for Paul immediately, in describing their qualifications, calls them bishops:—"ordain elders in every city—if any be blameless—for a *bishop* must be blameless," &c. If the elders and bishops in the times of the apostles were of different ranks, this direction would be wholly unmeaning. It would

ing, and ordain ^b elders in every city as I had appointed thee:

be the same as if the following direction were given to one who was authorized to appoint officers over an army: "Appoint *captains* over each company, who shall be of good character, and acquainted with military tactics, for a *brigadier-General* must be of good character, and acquainted with the rules of war."—That the same rank is denoted also by the terms *Presbyter* and *Bishop* here, is further apparent because the qualifications which Paul states as requisite for the "bishop" are not those which pertain to a prelate or a diocesan bishop, but to one who was a pastor of a church, or an evangelist. It is clear, from ver. 7, that those whom Titus was to appoint were "bishops," and yet it is absurd to suppose that the apostle meant *prelatical* bishops, for no one can believe that such bishops were to be appointed in "every city" of the island. According to all modern notions of Episcopacy, one such bishop would have been enough for such an island as Crete, and indeed it has been not unfrequently maintained that Titus himself was in fact the bishop of that diocese. But if these were not prelates who were to be ordained by Titus, then it is clear that the term "bishop" in the New Testament is given to the Presbyters or elders; that is, to all ministers of the gospel. That usage should never have been departed from. ¶ *In every city*. Crete was anciently celebrated for the number of its cities. In one passage Homer ascribes to the island an hundred cities (*Il.* ii. 649), in another ninety (*Od.* xix. 174). It may be presumed that many of these cities were towns of no very considerable size, and yet it would seem probable that each one was large enough to have a church, and to maintain the gospel. Paul, doubtless, expected that Titus would travel over the whole island, and endeavour to introduce the gospel in every important place. ¶ *As I had appointed thee*. As I commanded thee, or gave thee direction

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop ^a must be blameless
a 1 Ti. 3.2, &c.

—διατάξαι.—This is a different word from the one used in the former part of the verse,—and rendered *ordain*—καθίστημι. It does not mean that Titus was to ordain elders in the same manner as Paul had ordained him, but that he was to set them over the cities as he had *directed* him to do. He had, doubtless, given him oral instructions, when he left him, as to the way in which it was to be done.

6. *If any be blameless, the husband of one wife*; Notes, 1 Tim. iii. 2. ¶ *Having faithful children*; Notes, 1 Tim. iii. 4, 5. That is, having a family well-governed, and well-trained in religion. The word here—πιστός—applied to the children, and rendered *faithful*, does not necessarily mean that they should be truly pious, but it is descriptive of those who had been well-trained, and were in due subordination. If a man's family were not of his character—if his children were insubordinate, and opposed to religion—if they were decided infidels or scoffers, it would show that there was such a deficiency in the head of the family that he could not be safely intrusted with the government of the church; comp. Notes on 1 Tim. iii. 5. It is probably true, also, that the preachers at that time would be selected, as far as practicable, from those whose families were all Christians. There might be great impropriety in placing a man over a church, a part of whose family were Jews or heathens. ¶ *Not accused of riot*. That is, whose children were not accused of riot. This explains what is meant by *faithful*. The word rendered *riot*—ἀσώτεια—is translated *excess* in Eph. v. 18, and *riot* in Tit. i. 6; 1 Pet. iv. 4. It does not elsewhere occur in the New Testament, though the word *riotous* is found in Luke xv. 13; see it explained in the Notes on Eph. v. 18. The meaning here is, that they should not be *justly* accused of this; this should not be

less, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a

their character. It would, doubtless, be a good reason now why a man should not be ordained to the ministry that he had a dissipated and disorderly family. ¶ *Or unruly*. Insubordinate; ungoverned; see Notes, 1 Tim. i. 9; and iii. 4.

7. *For a bishop must be blameless*; 1 Tim. iii. 2. ¶ *As the steward of God*; see Notes, 1 Cor. iv. 1, 2. A man, in order to perform the duties of such an office, should be one against whom no accusation could lie. ¶ *Not self-willed*; comp. 2 Pet. ii. 10. The word—αἰσῶνς—does not elsewhere occur in the New Testament. It means, properly, *self-complacent*; and then, *assuming, arrogant, imperious*; Rob. Lex.—“The gist of the offence—the very “head and front”—is that of being *self-complacent*; a trait of character which, of necessity, makes a man imperious, dogmatical, impatient of contradiction, and unyielding. Such a man, evidently, is not fit for the office of a minister of the gospel. ¶ *Not soon angry*; see Notes, 1 Tim. iii. 2, and the margin there. ¶ *Not given to wine*; Notes, 1 Tim. iii. 3. ¶ *No striker*; Notes, 1 Tim. iii. 3. ¶ *Not given to filthy lucre*. In 1 Tim. iii., “Not greedy of filthy lucre.” The same Greek word is used.

8. *But a lover of hospitality*; Notes, 1 Tim. iii. 2. ¶ *A lover of good men*; Marg., “or things.” The Greek (φιλάγαθος) means, *a lover of good*, and may apply to any thing that is good. It may refer to good men, as included under the general term *good*; and there is no more essential qualification of a bishop than this. A man who sustains the office of a minister of the gospel, should love every good object, and be ever ready to promote it; and he should love every good man, no matter in what denomination or country he may be found—no matter what his complexion, and no matter what his rank in life; comp. Notes

lover of good ¹ men, sober, just, holy, temperate;

9 Holding^a fast the faithful word,² as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1 or, *things*. α 2 Th. 2. 15. 2 or, *in teaching*.

on Phil. iv. 8. ¶ *Sober*; Notes, 1 Tim. i. 2. ¶ *Just*. Upright in his dealings with all. A minister can do little good who is not; comp. Notes on Phil. iv. 8. ¶ *Holy*. Pious, or devout. Faithful in all his duties to God; Notes, 1 Tim. ii. 8. ¶ *Temperate*. *εὐκταρῆς*. Having power or control over all his passions. We apply the term, now, with reference to abstinence from intoxicating liquors. In the Scriptures, it includes not only that, but also much more. It implies control over *all* our passions and appetites. See it explained in the Notes on Acts xxiv. 25; comp. 1 Cor. vii. 9; ix. 25; Gal. v. 23.

9. *Holding fast the faithful word*. That is, the true doctrines of the gospel. This means that he is to hold this fast, in opposition to one who would wrest it away, and in opposition to all false teachers, and to all systems of false philosophy. He must be a man who is firm in his belief of the doctrines of the Christian faith, and a man who can be relied on to maintain and defend those doctrines in all circumstances; comp. Notes, 2 Thess. ii. 15. ¶ *As he hath been taught*. Marg., *in teaching*. Gr. "According to the teaching." The sense is, according to that doctrine as taught by the inspired teachers of religion. It does not mean as *he* had individually been taught; but he was to hold the faith as it was delivered by those whom the Saviour had appointed to make it known to mankind. The phrase "the doctrine," or "the teaching," had a sort of technical meaning, denoting the gospel as that which had been communicated to mankind, not by human reason, but by *teaching*. ¶ *That he may be able by sound doctrine*. By sound *teaching*, or *instruction*; Notes, 1 Tim. i. 10; iv. 16. He was not to *dictate*, or to *denounce*; but to seek to

10 For there are many unruly and vain talkers ^b and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped; who subvert ^c whole houses, teaching things which

b Ja. 1. 26.

c Mat. 23. 14.

convince by the statement of the truth; see Notes, 2 Tim. ii. 25.—¶ *Both to exhort and to convince*. To persuade them, or to bring them over to your views by kind exhortation, and by the instruction which shall convince. The former method is to be used where men *know* the truth, but need encouragement to follow it; the latter, where they are ignorant, or are opposed to it. Both exhortation and argument are to be used by the ministers of religion. ¶ *The gainsayers*. Opposers. Literally, *those who speak against*; that is, against the truth; Notes, Rom. x. 21.

10. *For there are many unruly and vain talkers and deceivers*. There are many persons who are indisposed to submit to authority (see the word *unruly* in ver. 6); many who are *vain talkers*—who are more given to *talk* than to the duties of practical religion (see the character of "Talkative," in the Pilgrim's Progress); and many who live to deceive others under the mask of religion. They make great pretensions to piety; they are fluent in argument, and they urge their views in a plausible manner. ¶ *Specially they of the circumcision*. Jews, spoken of here as "of the circumcision" particularly, because they urged the necessity of circumcision in order that men might be saved; Notes, Acts xv. 1. This proves that there were not a few Jews in the island of Crete.

11. *Whose mouths must be stopped*. The word here rendered *stopped*—*ἐπιτιμῶμεν*—occurs nowhere else in the New Testament. It means, properly, to check, or curb, as with a bridle; to restrain, or bridle in; and then, to put to silence. It is, of course, implied here that this was to be done in a proper way, and in accordance with the spirit of the gospel. The apostle gives Timothy no *civil* power to do it,

they ought not, for filthy lucre's sake.

12 One ^a of themselves, *even* a

^a Ac. 17. 28.

nor does he direct him to call in the aid of the civil arm. All the agency which he specifies as proper for this, is that of argument and exhortation. These are the proper means of silencing the advocates of error; and the history of the church shows that the ministers of religion can be safely intrusted with no other; comp. Ps. xxxii. 8, 9. ¶ *Who subvert whole houses.* Whole families; comp. Matt. xxiii. 14; 2 Tim. iii. 6. That is, they turn them aside from the faith. ¶ *Teaching things which they ought not, for filthy lucre's sake.* For gain. That is, they inculcate such doctrines as will make themselves popular, and as will give them access to the confidence of the people. They make it their first object to acquire influence as ministers of religion, and then abuse that in order to obtain money from the people. This they would doubtless do under many pretences; such as that it was needful for the support of the gospel, or for the relief of the poor, or perhaps for the assistance of distant Christians in persecution. Religion is the most powerful principle that ever governs the mind; and if a man has the control of *that*, it is no difficult thing to induce men to give up their worldly possessions. In all ages, there have been impostors who have taken advantage of the powerful principle of religion to obtain money from their deluded followers. No people can be too vigilant in regard to pretended religious teachers; and while it is undoubtedly their duty to contribute liberally for the support of the gospel, and the promotion of every good cause, it is *no less* their duty to examine with care every proposed object of benevolence, and to watch with an eagle eye those who have the disbursement of the charities of the church. It is very rare that ministers ought to have much to do with disposing of the funds given for benevolent purposes; and *when* they do, they should in all cases be associated with

prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

their lay brethren; see Paley's *Horæ Paulinæ*, chap. iv., No. 1, 3, note; comp 1 Cor. xvi. 3. On the phrase "filthy lucre," see Notes, 1 Tim. iii. 3.

12. *One of themselves.* That is, one of the Cretans. The quotation here shows that Paul had his eye not only on the Jewish teachers there, but on the native Cretans. The meaning is, that, alike in reference to Jewish teachers and native-born Cretans, there was need of the utmost vigilance in the selection of persons for the ministry. They all had well-known traits of character, which made it proper that no one should be introduced into the ministry without extreme caution. It would seem, also, from the reasoning of Paul here, that the trait of character here referred to pertained not only to the native Cretans, but also to the character of the Jews residing there; for he evidently means that the caution should extend to all who dwelt on the island. ¶ *Even a prophet of their own.* Or, a poet; for the word *prophet*—*προφήτης*—like the Latin word *vates*, was often applied to poets, because they were supposed to be *inspired* of the muses, or to write under the influence of inspiration. So Virgil, Ecl. 9. 32: *Et me fecere poetam Pierides . . . in quoque dicunt vatem pastores.* Varro, Ling. Lat. 6. 3: *Vates poetæ dicti sunt.* The term *prophet* was also given by the Greeks to one who was regarded as the *interpreter* of the gods, or who explained the obscure responses of the oracles. As such an interpreter—as one who thus saw future events, he was called a *prophet*; and as the poets claimed much of this kind of knowledge, the name was given to them. It was also given to one who was regarded as eminently endowed with *wisdom*, or who had that kind of sagacity by which the results of present conduct might be foreseen, as if he was under the influence of a kind of inspiration. The word might have been applied to the person here referred to—Epime-

nides—in this latter sense, because he was eminently endowed with wisdom. He was one of the seven wise men of Greece. He was a contemporary of Solon, and was born at Phæstus, in the island of Crete, B.C. 659, and is said to have reached the age of 157 years. Many marvellous tales are told of him (see Anthon, *Class. Dic.*) which are commonly supposed to be fabulous, and which are to be traced to the invention of the Cretans. The event in his life which is best known is, that he visited Athens, at the request of the inhabitants, to prepare the way by sacrifices for the introduction of the laws of Solon. He was supposed to have intercourse with the gods, and it was presumed that a peculiar sacredness would attend the religious services in which he officiated. On this account, also, as well as because he was a poet, the name *prophet* may have been given him. Feuds and animosities prevailed at Athens, which it was supposed such a man might allay, and thus prepare them for the reception of the laws of Solon. The Athenians wished to reward him with wealth and public honours; but he refused to accept of any remuneration, and only demanded a branch of the sacred olive tree, and a decree of perpetual friendship between Athens and his native city. After his death, divine honours were paid to him by the Cretans. He wrote a poem on the Argonautic expedition, and other poems, which are now entirely lost. The quotation here is supposed to be made from a treatise on oracles and responses, which is also lost. ¶ *The Cretians are always liars.* This character of the Cretans is abundantly sustained by the examples adduced by Wetstein. *To be a Cretan*, became synonymous with being a liar, in the same way as *to be a Corinthian*, became synonymous with living a licentious life; comp. Intro. to 1 Cor., § 1. Thus the scholiast says, *παροιμία ἐστὶ τὸ κρητίζειν ἐν τῷ ψεύδεσθαι—to act the Cretan, is a proverb for to lie.* The particular reason why they had this character abroad, rather than other people, is unknown. Bishop Warburton supposes that they acquired it by claiming

to have among them the tomb of Jupiter, and by maintaining that *all* the gods, like Jupiter, were only mortals who had been raised to divine honours. Thus the Greeks maintained that they *always* proclaimed a falsehood by asserting this opinion. But their reputation for falsehood seems to have arisen from some deeper cause than this, and to have pertained to their general moral character. They were only more eminent in what was common among the ancient heathen, and what is almost universal among the heathen now; comp. Notes on Eph. iv. 25. ¶ *Evil beasts.* In their character, beasts or brutes of a ferocious or malignant kind. This would imply that there was a great want of civilization, and that their want of refinement was accompanied with what commonly exists in that condition—the unrestrained indulgence of wild and ferocious passions. See examples of the same manner of speaking of barbarous and malicious men in Wetstein. ¶ *Slow bellies.* Mere gormandizers. Two vices seem here to be attributed to them, which indeed commonly go together—*gluttony* and *sloth*. An industrious man will not be likely to be a gormandizer, and a gormandizer will not often be an industrious man. The mind of the poet, in this, seems to have conceived of them first as an indolent, worthless people; and then immediately to have recurred to the cause—that they were a race of gluttons, a people whose only concern was the stomach; comp. Phil. iii. 19. On the connection between gluttony and sloth, see the examples in Wetstein. Seldom have more undesirable, and, in some respects, incongruous qualities, been grouped together in describing any people. They were false to a proverb, which was, indeed, consistent enough with their being ferocious—though ferocious and wild nations are sometimes faithful to their word; but they were at the same time ferocious and lazy, fierce and gluttonous—qualities which are not often found together. In some respects, therefore, they surpassed the common depravity of human nature, and blended in themselves ignoble properties which,

13 This witness is true. Wherefore rebuke them ^a sharply; that they may be sound in the faith.

14 Not giving heed to Jewish

^a 2 Ti. 4. 2.

among the worst people, are usually found existing alone. To mingle apparently contradictory qualities of wickedness in the same individual or people, is the height of depravity; as to blend in the same mind apparently inconsistent traits of virtuous character, or those which exist commonly, in their highest perfection, only alone, is the highest virtue.

13. *This witness is true.* That is, this testimony long before borne by one of their own number, was true when the apostle wrote to Titus. The fact that this was the general character of the people, was a reason why he should be on his guard in introducing men into the ministry, and in the arrangement of affairs pertaining to the church. That it *was* true, see proofs in Wetstein. ¶ *Wherefore rebuke them.* Notes, 2 Tim. iv. 2. ¶ *Sharply.* ἀποτίμως—cuttingly, severely—from ἀποτίμω, to cut off. The word is used here in the sense of severity, meaning that the reproof should be such as would be understood, and would show them plainly the wickedness of such traits of character. He was not to be *mealy-mouthed*, but he was to call things by their right names, and not to spare their faults. When men *know* that they are doing wrong, we should tell them so in few words; if they do not know it, it is necessary to *teach* them, in order to convince them of their error. ¶ *That they may be sound in the faith.* That they may not allow the prevailing vices to corrupt their views of religion.

14. *Not giving heed to Jewish fables, &c.*; see Notes, 1 Tim. i. 4. ¶ *And commandments of men that turn from the truth*; Notes, Matt. xv. 3—5.

15. *Unto the pure all things are pure*; see Notes on Rom. xiv. 14, 20. There is probably an allusion here to the distinctions made in respect to meats and drinks among the Jews. Some articles of food were regarded as “clean,” or allowed to be eaten,

fables, ^b and commandments of men that turn from the truth.

15 Unto ^c the pure all things are pure: but unto them that are defiled

^b 1 Ti. 1. 4.

^c Ro. 14. 14, 20.

and some as “unclean,” or forbidden. Paul says that those distinctions ceased under the Christian dispensation, and that to those who had a conscience not easily troubled by nice and delicate questions about ceremonial observances, all kinds of food might be regarded as lawful and proper; comp. Notes, 1 Tim. iv. 4, 5. If a man habitually maintains a good conscience in the sight of God, it will be accepted of him whether he do or do not abstain from certain kinds of food; comp. Notes on Col. ii. 16. This passage, therefore, should not be interpreted as proving that all things are right and lawful for a Christian, or that whatever he may choose to do will be regarded as pure, but as primarily referring to distinctions in food, and meaning that there was no sanctity in eating one kind of food, and no sin in another, but that the mind was equally pure whatever was eaten. The phrase has a proverbial cast, though I know not that it was so used. The *principle* of the declaration is, that a pure mind—a truly pious mind—will not regard the distinctions of food and drink; of festivals, rites, ceremonies, and days, as necessary to be observed in order to promote its purity. The conscience is not to be burdened and enslaved by these things, but is to be controlled only by the moral laws which God has ordained. But there may be a somewhat higher application of the words—that *every* ordinance of religion, every command of God, every event that occurs in divine Providence, tends to promote the holiness of one who is of pure heart. He can see a sanctifying tendency in everything, and can derive from all that is commanded, and all that occurs, the means of making the heart more holy. While a depraved mind will turn every such thing to a pernicious use, and make it the means of augmenting its malignity and corruption, to the pure

and unbelieving *is* nothing pure ; but even their mind and conscience is defiled.

16 They profess *a* that they know
a 2 Ti. 3.5,7.

mind it will be the means of increasing its confidence in God, and of making itself more holy. To such a mind everything may become a means of grace. ¶ *But unto them that are defiled and unbelieving is nothing pure.* Everything is made the means of increasing their depravity. No matter what ordinances of religion they observe ; what distinctions of meats, or drinks, or days they regard, and what events of Providence occur, all are the occasion of augmented depravity. Such distinctions in food they make the means of fostering their pride and producing self-righteousness ; the mercies of God they abuse to pamper their own lusts, and the afflictive events of divine Providence they make the occasion of murmuring and rebellion. Naturally corrupt at heart, no ordinances of religion, and no events of Providence, make them any better, but all tend to deepen their depravity. A sentiment similar to this is found in the classic writers. Thus Seneca, Epis. 98. *Malus animus omnia in malum vertit, etiam quæ specie optimi venerunt.* So again (de Beneficiis v. 12), *Quemadmodum stomachus morbo vitiat, et colliques bitem, quoscunque acceperit cibos mutat—ita animus cæcus, quicquid illi commiseris, id onus suum et perniciem facit.* ¶ *But even their mind and conscience is defiled.* It is not a mere external defilement—a thing which they so much dread—but a much worse kind of pollution, that which extends to the soul and the conscience. Everything which they do tends to corrupt the inner man more and more, and to make them really more polluted and abominable in the sight of God. The wicked, while they remain impenitent, are constantly becoming worse and worse. They make everything the means of increasing their depravity, and even those things which seem to pertain only to outward observances are made

God ; but in works they deny *him*, being abominable, and disobedient, and unto every good work ¹ reprobate.

1 or, void of judgment.

the occasion of the deeper corruption of the heart.

16. *They profess that they know God.* That is, the Jewish teachers particularly, who are referred to in ver. 14. All those persons were professors of religion, and claimed that they had a peculiar knowledge of God. ¶ *But in works they deny him.* Their conduct is such as to show that they have no real acquaintance with him. ¶ *Being abominable.* In their conduct. The word here used—*βέλουςτοι*—occurs nowhere else in the New Testament. It means that which is detestable, or to be held in abhorrence. ¶ *And disobedient, and unto every good work reprobate.* Marg., *void of judgment.* On the word here used—*ἀδόκιμος*—see Notes on Rom. i. 28 ; 2 Cor. xiii. 5. It means here that in reference to everything that was good, their conduct was such that it could not be approved, or deserved disapprobation. It was for this reason ; from the character of the people of the island of Crete, and of those who claimed to be teachers there enforcing the obligation of the Mosaic law, that it was so important for Titus to exercise special care in introducing men into the ministry, and in completing the arrangements contemplated in the organization of the churches there. Yet is this character confined to them ? Are there none now who profess that they know God, but in works deny him ; whose conduct is such that it ought to be abhorred ; who are disobedient to the plain commands of God, and whose character in respect to all that pertains to true piety is to be disapproved by the truly pious, and will be by God at the last day ? Alas, taking the church at large, there are many such, and the fact that there are such persons is the grand hindrance to the triumphs of religion on the earth. “ *The way to heaven is blocked up by dead professors of religion.* ”

CHAPTER II.

BUT speak thou the things which become sound doctrine:

CHAPTER II.

ANALYSIS OF THE CHAPTER.

In the previous chapter. the apostle had directed Titus what to do in the organization of churches in the various cities of Crete, and had put him on his guard in doing it, by showing the character of the people he had to deal with. In this chapter he gives him various instructions as to his *own* method of teaching, showing what kind of doctrines he should inculcate, and what kind of instructions he should give to the various *classes* of his hearers. He was, in general, to speak only such things as became sound doctrine; ver. 1. In particular he was to instruct aged men to be sober, grave, and temperate—acting in a manner that became their time of life, ver. 2; the aged women to be a proper example to the younger females, and to exercise a proper care over them, ver. 3—5; the young men to be sober-minded, ver. 6; Titus himself, who evidently came under the class of young men, was to be an example to them in all things, ver. 7, 8; and servants were to be instructed to perform their duty to their masters with fidelity, ver. 9, 10. The duty of giving these instructions is then enforced by a reference to the nature and design of the gospel; ver. 11—15. That grace which brings salvation has appeared to all mankind, and its design is to make all holy who embrace it, and to teach all to live for a higher and a better world.

1. *But speak thou.* In thine own ministry. In the previous chapter he had given him instructions as to the kind of persons who were to be put into the sacred office. Here he gives him special instructions in regard to his own preaching. ¶ *The things which become sound doctrine.* To wit, those which he proceeds immediately to specify. On the phrase *sound doctrine*, see Notes, 1 Tim. i. 10; comp. 2 Tim. iv. 3.

2 That the aged ^a men be ¹ sober, grave, temperate, sound in faith in charity, in patience.

^a Pr. 16. 31.

¹ or, vigilant.

2. *That the aged men.* All aged men—for there is no reason to suppose that the apostle refers particularly to those who were in office, or who were technically *elders*, or *Presbyters*. If he had, he would have used the common word—*πρεσβύτερος*—*Presbyter* (see Matt. xv. 2; xvi. 21; xxi. 23; xxvi. 3, 47, 57, 59; 1 Tim. v. 1, 17, 19; Titus i. 5; James v. 14; 1 Pet. v. 1), instead of the unusual word—*πρεσβύτερος*—an old or aged man—a word which occurs nowhere else in the New Testament except in Luke i. 18, “For I am an old man,” and Philem. 9, “being such an one as Paul the aged.” It is in no instance applied to an office. Besides, the instructions which Titus was to give to such men was not that which peculiarly pertained to *elders* as officers in the church, but to *all* old men. The idea is, that he was to adapt his instructions to the peculiar character of different classes of his hearers. The *aged* needed special instructions, and so did the *young*. ¶ *Be sober.* Marg., *vigilant*. See the word explained in the Notes on 1 Tim. iii. 2, where it is rendered *vigilant*. In 1 Tim. iii. 11, the same word is rendered *sober*.—¶ *Grave.* Serious; see Notes on 1 Tim. iii. 8; comp. Notes on Phil. iv. 8, where the same word is rendered *honest*. ¶ *Temperate.* σώφρωνας. Rather, *prudent*, or *sober-minded*. See it explained in the Notes, 1 Tim. iii. 2, where it is rendered *sober*. Also Titus i. 8. ¶ *Sound in faith;* Notes, 1 Tim. i. 10; Titus i. 13. ¶ *In charity.* In love; Notes, 1 Cor. xiii. The meaning is, that an old man should evince love for all, especially for those who are good. He should have overcome, at his time of life, all the fiery, impetuous, envious, wrathful passions of his early years, and his mind should be subdued into sweet benevolence to all mankind. ¶ *In patience.* In the infirmities of old age—in the trials resulting from the loss of the friends of their early years—in

3 *The aged women likewise, that they be in behaviour as becometh*¹ holiness, not² false accusers, not given to much wine, teachers of good things ;

1 or, *holy women.*

2 or, *make-bates.*

their loneliness in the world, they should show that the effect of all God's dealings with them has been to produce patience. The aged should submit to the trials of their advanced years, also, with resignation—for they will soon be over. A few more sighs, and they will sigh no more ; a little longer bearing up under their infirmities, and they will renew their youth before the throne of God.

3. *The aged women likewise.* Not only those who may have the office of deaconesses, but all aged females. ¶ *That they be in behaviour as becometh holiness.* Marg., *holy women.* The Greek word is not found elsewhere in the New Testament. It means appropriate to a sacred place or person, or becoming to religion. Their conduct should be such as the gospel requires. ¶ *Not false accusers.*—Marg., *make-bates.* Gr., *διβόλου*—the word commonly applied to the devil—as *the accuser.* See it explained in the Notes on 1 Tim. iii. 11, where it is rendered *slanders.* ¶ *Not given to much wine.* Notes, 1 Tim. 3. ¶ *Teachers of good things.* That is instructing the younger—whether their own children, or whether they sustain the office of deaconess, and are appointed to give instruction to younger females ; comp. Notes on 1 Tim. v. 2—6.

4. *That they may teach the young women to be sober.* Marg., *wise*—a word similar to that which in ver. 2 is rendered *temperate*, and in 1 Tim. iii. 2, *sober.* The meaning is, that they should instruct them to have their desires and passions well regulated, or under proper control. ¶ *To love their husbands,* *φιλάνδρους.* This word occurs nowhere else in the New Testament. In Eph. v. 25, Paul directs husbands to love their wives, and in ver. 33, the wife to reverence her husband, and here he says that it should be one of the first duties en-

4 That they may teach the ^a young women to be ³ sober, to love their husbands, to love their children,

5 *To be discreet, chaste, keep-*

a 1 Ti. 5 14

3 or, *wise.*

joined on the wife that she should love her husband. All happiness in the marriage relation is based on mutual love. When that departs, happiness departs. No wealth or splendour in a dwelling—no gorgeousness of equipage or apparel—no magnificence of entertainment or sweetness of music—and no forms of courtesy and politeness, can be a compensation for the want of affection. Mutual love between a husband and wife will diffuse comfort through the obscurest cottage of poverty ; the want of it cannot be supplied by all that can be furnished in the palaces of the great. ¶ *To love their children.* Nature prompts to this, and yet there are those so depraved that they have no maternal affection ; Notes, Rom. i. 31. Religion reproduces natural affection when sin has weakened or destroyed it, and it is the design of Christianity to recover and invigorate all the lost or weakened sensibilities of our nature.

5. *To be discreet.* The same word rendered, in ver. 2, *temperate*, and explained in ver. 4. ¶ *Chaste.* Pure—in heart, and in life. ¶ *Keepers at home.* That is, characteristically attentive to their domestic concerns, or to their duties in their families. A similar injunction is found in the precepts of the Pythagoreans—*τὰν γὰρ γυναῖκα δὲ οἰκουρὴν καὶ ἔνδον μένειν.* See Creuzer's Symbolik, iii. 120. This does not mean, of course, that they are *never* to go abroad, but they are not to neglect their domestic affairs ; they are not to be better known abroad than at home ; they are not to omit their own duties and become “busy-bodies” in the concerns of others. Religion is the patron of the domestic virtues, and regards the appropriate duties in a family as those most intimately connected with its own progress in the world. It looks benignly on all which makes *home* a place of contentment, intelligence,

ers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober ¹ minded :

and peace. It does not flourish when domestic duties are neglected ;—and whatever may be done abroad, or whatever self-denial and zeal in the cause of religion may be evinced there, or whatever call there may be for the labours of Christians there, or however much good may be actually done abroad, religion has *gained nothing*, on the whole, if, in order to secure these things, the duties of a wife and mother at home have been disregarded. Our first duty is *at home*, and all other duties will be well performed just in proportion as that is. ¶ *Good*. In all respects, and in all relations. To a wife, a mother, a sister, there can be no higher characteristic ascribed, than to say that she is *good*. What other trait of mind will enable her better to perform her appropriate duties of life ? What other will make her more like her Saviour ? ¶ *Obedient to their own husbands*. Notes, Eph. v. 22—24 ; Col. iii. 18. ¶ *That the word of God be not blasphemed*. That the gospel may not be *injurious-ly spoken of* (Notes, Matt. ix. 3), on account of the inconsistent lives of those who profess to be influenced by it. The idea is, that religion *ought* to produce the virtues here spoken of, and that when it does not, it will be reproached as being of no value.

8. *Young men likewise exhort to be sober-minded*. Marg., *discreet*. On the meaning of the Greek word used here (*σωφρονισμῶς*), see Notes on ver. 3 and 4. The idea is, that they should be entreated to be prudent, discreet, serious in their deportment ; to get the mastery over their passions and appetites ; to control the propensities to which youth are subject ; and that there should be such self-government, under the influence of religion, as to avoid excess in everything. A well-governed mind, superior to the indulgence of those passions to which the young are prone, will express the meaning of the word here.

7 In all things showing thyself ^a a pattern of good works : in doctrine *showing* uncorruptness, gravity, sincerity,

1 or, *discreet*.

a 1 Ti. 4. 12.

They should be “steady in their behaviour, superior to sensual temptations, and constant in the exercise of every part of self-government.” *Doddridge*. The *reasons* for this are obvious : (1.) The hopes of the church depend much on them. (2.) A young man who cannot govern himself, gives little promise of being useful or happy. (3.) Indulgence in the propensities to which young men are prone, will, sooner or later, bring ruin to the body and the soul. (4.) They are just at the period of life when they are exposed to peculiar temptations, and when they need to exercise a peculiar guardianship over their own conduct. (5.) Like others, they may soon die ; and they should be habitually in such a frame of mind, as to be prepared to stand before God. A young man who feels that he may be soon in the eternal world, cannot but be sensible of the propriety of having a serious mind, and of living and acting as in the immediate presence of his Maker and Judge.

7. *In all things showing thyself a pattern of good works*. Not merely *teaching* others, but showing them by *example* how they ought to live. On the word rendered *pattern* (*τύπος*, *type*), see Notes on Heb. ix. 5 ; 1 Cor. x. 6 ; Phil. iii. 17. ¶ *In doctrine*. In your manner of teaching ; Notes, 1 Tim. iv. 16. ¶ *Showing uncorruptness*. The word here used does not occur elsewhere in the New Testament. It means, here, the same as *purity*—that which is not erroneous, and which does not tend to corrupt or vitiate the morals of others, or to endanger their salvation. Everything in his teaching was to be such as to make men purer and better. ¶ *Gravity*. See this word explained in the Notes on 1 Tim. ii. 2, where it is rendered *honesty* ; comp. Notes on 1 Tim. iii. 4, where it is rendered *gravity*. It does not elsewhere occur ; see the use of the adjective, however, in

8 Sound ^a speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

a 1 Ti. 6.3.

Phil. iv. 8; 1 Tim. iii. 8, 11; Titus ii. 2. The word properly means *venerebleness*; then, whatever will insure respect, in character, opinions, deportment. The sense here is, that the manner in which a preacher delivers his message, should be such as to command respect. He should evince good sense, undoubted piety, an acquaintance with his subject, simplicity, seriousness, and earnestness, in his manner. ¶ *Sincerity*. See this word (*ἀφθαρσία*) explained in the Notes on Eph. vi. 24. It is rendered *immortality* in Rom. ii. 7; 2 Tim. i. 10; *incorruption*, in 1 Cor. xv. 42, 50, 53, 54; and *sincerity*, Eph. vi. 24, and in the place before us. It does not elsewhere occur in the New Testament. It means *incorruption*, *incapacity of decay*; and, therefore, would be here synonymous with *purity*. It should be said, however, that it is wanting in many MSS., and is rejected in the later editions of the New Testament by Wetstein, Tittman, and Hahn.

8. Sound speech. Notes, 1 Tim. i. 10. He was to use language that would be spiritually *healthful* (*ὑγιής*); that is, true, pure, uncorrupted.—This word, and its correlatives, is used in this sense, in the New Testament, only by the apostle Paul. It is commonly applied to the body, meaning that which is *healthful*, or *whole*; see Luke v. 31; vi. 10; vii. 10; xv. 27; Matt. xii. 13; xv. 31; Mark iii. 5; v. 34; John v. 4, 6, 9, 11, 14, 15; vii. 23; Acts iv. 10; 3 John 2. For Paul's use of the word, see 1 Tim. i. 10; vi. 3; 2 Tim. i. 13; iv. 3; Tit. i. 9, 13; ii. 1, 2, 8. It does not elsewhere occur. ¶ *That cannot be condemned*. Such as cannot be shown to be weak, or unsound; such that no one could find fault with it, or such as an adversary could not take hold of and blame. This direction would imply purity and seriousness of language, solidity of argument,

9 Exhort servants ^b to be obedient unto their own masters, and to please *them* well in all things; not answering again;

10 Not purloining, but showing

^b Ep. 6.5, &c.

l or, gainsaying.

and truth in the doctrines which he maintained. ¶ *That he that is of the contrary part may be ashamed, &c.* Ashamed that he has opposed such views.

9. Exhort servants to be obedient to their own masters. See this explained in the Notes on Eph. vi. 5, seq., and 1 Tim. vi. 1—4. ¶ And to please them well in all things. That is, so far as they lawfully may, or in those things which are not contrary to the will of God; comp. Eph. vi. 6. It should be an object with one who is a servant, to meet the approbation of his master, as long as this relation continues. This rule would not, however, go to the extent to require him to please his master in doing anything that is contrary to the law of God, or that is morally wrong. ¶ *Not answering again*. Marg., *gainsaying*. Not contradicting, or not disobeying. They were to do what the master required, if it did not interfere with the rights of conscience, without attempting to argue the matter—without disputing with the master—and without advancing their own opinions. Where this relation exists, no one can doubt that this is a proper frame of mind for a servant. It may be observed, however, that all that is here said would be equally appropriate, whether the servitude was voluntary or involuntary. A man who becomes voluntarily a servant, binds himself to obey his master cheerfully and quietly, without gainsaying, and without attempting to reason the matter with him, or propounding his own opinions, even though they may be much wiser than those of his employer. He makes a contract to obey his master, not to reason with him, or to instruct him.

10. Not purloining. Not to appropriate to themselves what belongs to their masters. The word *purloin* means, literally, to take or carry away for one's self; and would be ap-

all good fidelity; that ^a they may adorn the doctrine of God our Saviour in all things.

11 For the grace ^b of God that

^a Mat. 5. 16.

^b Ro. 5. 15.

plied to an approbation to one's self of what pertained to a common stock, or what belonged to one in whose employ we are—as the embezzlement of public funds. Here it means that the servant was not to apply to his own use what belonged to his master; that is, was not to *pilfer*—a vice to which, as all know, servants, and especially slaves, are particularly exposed; see the word explained in the Notes on Acts v. 2. ¶ *But showing all good fidelity.* In labouring, and in taking care of the property intrusted to them. ¶ *That they may adorn the doctrine of God our Saviour in all things.* That they may show the fair influence of religion on them, in all respects, making them industrious, honest, kind, and obedient. They were to show that the effect of the religion which they professed was to make them better fitted to discharge the duties of their station in life, however humble; or that its influence on them was desirable in every respect. In this way, they might hope also that the minds of their masters might be reached, and that they might be brought to respect and love the gospel. Learn hence, (1.) that one in the most humble walk of life *may* so live as to be an *ornament* to religion, as well as one favoured with more advantages. (2.) That servants *may* do much good, by so living as to show to all around them that there is a reality in the gospel, and to lead others to love it. (3.) If, in this situation of life, it is a duty so to live as to adorn religion, it cannot be less so in more elevated situations. A master should feel the obligation not to be surpassed in religious character by his servant.

11. *For the grace of God.* The favour of God, shown to the underserving; see Notes on Rom. i. 7. ¶ *That bringeth salvation.* Marg., *to all men, hath appeared.* That is, in the margin, “the grace which

bringeth salvation ¹ hath appeared to all men,

12 Teaching us, that, denying ^c ungodliness and worldly lusts, ^d

¹ or, *to all men hath appeared.*

^c Ro. 8. 13.

^d 1 Pe. 2. 11.

brings salvation to all men has been revealed.” The marginal reading is most in accordance with the Greek, though it will bear either construction. If that which is in the text be adopted, it means that the plan of salvation has been revealed to all classes of men; that is, that it is *announced* or *revealed* to all the race that they may be saved; comp. Notes on Col. i. 23. If the other rendering be adopted, it means that that plan was fitted to secure the salvation of *all men*; that none were excluded from the offer; that provision had been made for all, and all might come and be saved. Whichever interpretation be adopted, the sense here will not be essentially varied. It is, that the gospel was adapted to *man as man*, and therefore might include servants as well as masters; subjects, as well as kings; the poor, as well as the rich; the ignorant, as well as the learned; see Notes on 1 Tim. ii. 1, 2; Acts xvii. 26.

12. *Teaching us.* That is, the “grace of God” so teaches us; or that system of religion which is a manifestation of the grace of God, inculcates the great and important duties which Paul proceeds to state. ¶ *That denying ungodliness and worldly lusts.* “That by denying ourselves of these, or refusing to practise them, we should lead a holy life.” The word *ungodliness* here means all that would be included under the word *impiety*; that is, all failure in the performance of our proper duties towards God; see Notes, Rom. i. 18. The phrase “worldly lusts” refers to all improper desires pertaining to this life—the desire of wealth, pleasure, honour, sensual indulgence. It refers to such passions as the men of this world are prone to, and would include all those things which cannot be indulged in with a proper reference to the world to come. The gross passions would

we ^ashould live soberly, righteously, and godly, in this present world ;

a Lu. i. 75.

be of course included, and all those more refined pleasures also which constitute the characteristic and peculiar enjoyments of those who do not live unto God. ¶ *We should live soberly.* See the word *soberly* (σωφρόνως) explained in the Notes on ver. 2, 4. It means that we should exercise a due restraint on our passions and propensities. ¶ *Righteously.* Justly—δικαίως. This refers to the proper performance of our duties to our fellow-men ; and it means that religion teaches us to perform those duties with fidelity, according to all our relations in life ; to all our promises and contracts ; to our fellow-citizens and neighbours ; to the poor, and needy, and ignorant, and oppressed ; and to all those who are providentially placed in our way who need our kind offices. *Justice* to them would lead us to act as we would wish that they would towards us. ¶ *And godly.* Piously ; that is, in the faithful performance of our duties to God. We have here, then, an epitome of all that religion requires : (1.) Our duty to ourselves—included in the word “soberly” and requiring a suitable control over our evil propensities and passions ; (2.) our duty to our fellow-men in all the relations we sustain in life ; and (3.) our duty to God—evinced in what will be properly regarded as *a pious life*. He that does these things, meets all the responsibilities of his condition and relations ; and the Christian system, requiring the faithful performance of these duties, shows how admirably it is adapted to man. ¶ *In this present world.* That is, as long as we shall continue in it. These are the duties which we owe in the present life.

13. *Looking for.* Expecting ; waiting for. That is, in the faithful performance of our duties to ourselves, to our fellow-creatures, and to God, we are patiently to wait for the coming of our Lord. (1.) We are to believe that he will return ; (2.) we are to be in a posture of expectation, not knowing *when* he will come ; and (3.)

13 Looking ^o for that blessed hope, and the glorious appearing

b 2 Pe. 3. 12.

we are to be ready for him whenever he shall come ; see Notes on Matt. xxiv. 42—44 ; 1 Thess. v. 4 ; Phil. iii. 20. ¶ *That blessed hope.* The fulfilment of that hope so full of blessedness to us. ¶ *The glorious appearing.* Notes, 2 Thess. ii. 8 ; comp. 1 Tim. vi. 14 ; 2 Tim. i. 10 ; iv. i. 8. ¶ *Of the great God.* There can be little doubt, if any, that by “the great God” here, the apostle referred to the Lord Jesus, for it is not a doctrine of the New Testament that God himself *as such*, or in contradistinction from his incarnate Son, will appear at the last day. It is said, indeed, that the Saviour will come “in the glory of his Father, with his angels” (Matt. xvi. 27), but that God as such will appear is not taught in the Bible. The doctrine there is, that God will be manifest in his Son ; that the divine approach to our world be through him to judge the race ; and that though he will be accompanied with the appropriate symbols of the divinity, yet it will be the Son of God who will be visible. No one, accustomed to Paul’s views, can well doubt that when he used this language he had his eye throughout on the Son of God, and that he expected no other manifestation than what would be made through him. In no place in the New Testament is the phrase *ἐπιφάνεια τοῦ Θεοῦ* —“the manifestation or appearing of God”—applied to any other one than Christ. It is true that this is spoken of here as the “appearing of *the glory* —τῆς δόξης—of the great God,” but the idea is that of such a manifestation as *became* God, or would appropriately display his glory. It is known to most persons who have attended to religious controversies, that this passage has given rise to much discussion. The ancients, in general, interpreted it as meaning “The glorious appearing of our great God and Saviour Jesus Christ.” This sense has been vindicated by the labours of Beza, Whitby, Bull, Matthæi, and Middleton (on the Greek article),

^a of the great God and our Saviour Jesus Christ ;

14 Who gave ^b himself for us, that he might redeem us from all ^c

^a Re.1.7.

^b Ep.5.2.

^c Ps.130.8.

and is the common interpretation of those who claim to be orthodox ; see Bloomfield, Rec. Syn., and Notes, *in loc.* He contends that the meaning is, "the glorious appearance of *that GREAT BEING who is our God and Saviour.*" The arguments for this opinion are well summed up by Bloomfield. Without going into a critical examination of this passage, which would not be in accordance with the design of these Notes, it may be remarked in general, (1.) that no plain reader of the New Testament, accustomed to the common language there, would have any doubt that the apostle referred here to the coming of the Lord Jesus (2.) That the "coming" of God, as such, is not spoken of in this manner in the New Testament. (3.) That the expectation of Christians was directed to the advent of the ascended Saviour, not to the appearing of God as such. (4.) That this is just such language as one would use who believed that the Lord Jesus is divine, or that the name God might properly be applied to him. (5.) That it would naturally and obviously convey the idea that he was divine, to one who had no theory to defend. (6.) That if the apostle did *not* mean this, he used such language as was fitted to lead men into error. And (7.) that the fair construction of the Greek here, according to the application of the most rigid rules, abundantly sustains the interpretation which the plain reader of the New Testament would affix to it. The names above referred to are abundant proof that no violation is done to the rules of the Greek language by this interpretation, but rather that the fair construction of the original demands it. If this be so, then this furnishes an important proof of the divinity of Christ.

14. *Who gave himself for us.* See Notes, Eph. v. 2. ¶ *That he might redeem us from all iniquity.* The

iniquity, and purify ^d unto himself a peculiar ^e people, zealous ^f of good works.

15 These things speak, and

^d He.9.14. ^e De.7.6 ; 1Pe.2.9. ^f Ep.2.10.

word here rendered *redeem*—*λυτρόω*—*lutroō*, occurs only here and in Luke xxiv. 21 ; 1 Pet. i. 18. The *noun*, however—*λύτρον*, *lutron*, occurs in Matt. xx. 28 ; and Mark x. 45 ; where it is rendered *ransom* ; see it explained in the Notes on Matt. xx. 28. It is here said that the *object* of his giving himself was to save his people from all iniquity ; see this explained in the Notes on Matt. i. 21. ¶ *And purify unto himself.* (1.) *Purify* them, or make them holy. This is the first and leading object ; see Notes, Heb. ix. 14. (2.) *Unto himself* ; that is, they are no longer to be regarded as their own, but as redeemed for his own service, and for the promotion of his glory ;—Notes, 1 Cor. vi. 19, 20. ¶ *A peculiar people.* 1 Pet. ii. 9. The word here used (*περιούσιος*) occurs nowhere else in the New Testament. It means, properly, *having abundance* ; and then *one's own, what is special, or peculiar* (*Rob. Lex.*), and here means that they were to be regarded as *belonging* to the Lord Jesus. It does not mean, as the word would *seem* to imply—and as is undoubtedly true—that they are to be a *peculiar people* in the sense that they are to be *unlike others*, or to have views and principles *peculiar to themselves* ; but that they belong to the Saviour in contradistinction from belonging to themselves—"peculiar" or his own in the sense that a man's property is his own, and does not belong to others. This passage, therefore, should not be used to prove that Christians should be *unlike others* in their manner of living, but that *they belong to Christ* as his redeemed people. From that it may indeed be *inferred* that they should be unlike others, but that is not the direct teaching of the passage. ¶ *Zealous of good works.* As the result of their redemption ; that is, this is one object of their having been redeemed ; Notes, Eph. ii. 10.

15. *These things speak and exhort*

exhort; and rebuke with all authority. Let ^a no man despise thee.

CHAPTER III.

PUT them in mind to be subject ^b to principalities and

^a 1 Ti. 4. 12.

^b Ro. 13. 1.

Notes, 1 Tim. vi. 2. ¶ *And rebuke with all authority.* Notes, 1 Tim. v. 1, 20; 2 Tim. iv. 2. The word *authority* here means *command*—ἐκτεταγή; 1 Cor. vii. 6, 25; 2 Cor. viii. 8; 1 Tim. i. 1; Tit. i. 3. The sense here is, he was to do it decidedly, without ambiguity, without compromise, and without keeping any thing back. He was to state these things not as being advice or counsel, but as the requirement of God. ¶ *Let no man despise thee.* That is, conduct yourself, as you may easily do, so as to command universal respect as a minister of God; see Notes on 1 Tim. iv. 12.

CHAPTER III.

ANALYSIS OF THE CHAPTER.

This chapter comprises the following subjects:—

(1.) Titus was to instruct his hearers to be subject to lawful authority, and in general to manifest meekness and gentleness towards all classes of men; ver. 1, 2.

(2.) A reason is assigned why they should do this; ver. 3—8. They who were Christians were once, indeed, like others, disobedient and unholy; they were regardless of law, and gave free indulgence to their evil propensities, but they had been redeemed for a better purpose, and it was the design of God in redeeming them, that they should manifest every kind of virtue.

(3.) Titus was to avoid foolish questions, and contentions, and strifes about the law; ver. 9.

(4.) He who was a heretic was to be rejected after suitable admonitions; ver. 10, 11.

(5.) Paul directs Titus to come to him at Nicopolis, and to bring Zenas and Apollos with him; ver. 12—14.

(6.) He closes with the customary salutations; ver. 15.

1. *Put them in mind to be subject, &c.* See the duty here enjoined, explained in the Notes on Rom. xiii. 1, seq. ¶ *Principalities and powers.*

to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, showing all ^c meekness unto all men.

^c Ep. 4. 2.

See these words explained in the Notes on Rom. viii. 38. The word here rendered *powers* (ἐξουσίαι), is not, indeed, the same as that which is found there (δυνάμεις), but the same idea is conveyed; comp. Notes on Eph. i. 21. ¶ *To obey magistrates.* That is, to obey them in all that was not contrary to the word of God; Notes, Rom. xiii. 1, seq; Acts iv. 19, 20. ¶ *To be ready to every good work.* To be *prepared for* (ἑτοιμους); prompt to perform all that is good; Notes, Phil. iv. 8. A Christian should be always *ready* to do good as far as he is able. He should not need to be urged, or coaxed, or persuaded, but should be so ready always to do good that he will count it a privilege to have the opportunity to do it.

2. *To speak evil of no man.* Gr., “to *blaspheme* (βλασφημεῖν, comp. Notes on Matt. ix. 3) no one.” Doddridge renders it, “calumniate no one.” The idea is, that we are not to slander, revile, or defame any one. We are not to say anything to any one, or of any one, which will do him injury. We are never to utter anything which we know to be false about him or to give such a colouring to his words or conduct as to do him wrong in any way. We should always so speak to him and of him in such a way that he will have no reason to complain that he is an injured man. It may be necessary, when we are called to state what we know of his character, to say things which are not at all in his favour, or things which he has said or done that were wrong; but (1.) we should never do this *for the purpose* of doing him injury, or so as to find a pleasure in it; and (2.) where it is necessary to make the statement, it should be so as to do him no injustice. We should give no improper colouring. We should exaggerate no circumstances. We should never attempt to express ourselves about his

3 For we ^a ourselves also were sometime foolish, disobedient, de-

a 1 Co. 6. 11; 1 Pe. 4. 3.

motives, or charge on him bad motives—for we know not what his motives were. We should state every palliating circumstance of which we have knowledge, and *do entire justice to it*. We should not make the bad traits of his character prominent, and pass over all that is good. In a word, we should show that we would rather find him to be a good man than a bad man—even if the result should be that we had been mistaken in our opinions. It is better that we should have been mistaken, than that he should be a bad man. ¶ *To be no brawlers*. See Notes, 1 Tim. iii. 3. The same Greek word occurs in both places. It is not elsewhere found in the New Testament. ¶ *But gentle*. The word here used is rendered *moderation* in Phil. iv. 5, *patient* in 1 Tim. iii. 3, and elsewhere *gentle*; see Notes on 1 Tim. iii. 3. ¶ *Showing all meekness unto all men*. In the reception of injuries; see Notes on Matt. v. 5; Eph. iv. 2.

3. *For we ourselves*. We who are Christians. There is no reason for supposing, as Benson does, that this is to be understood as confined to Paul himself. There are some things mentioned here which were not probably true of him before his conversion, and the connection does not require us to suppose that he referred particularly to himself. He is stating a reason why those to whom Titus was appointed to preach should be urged to lead holy lives, and especially to manifest a spirit of order, peace, kindness, and due subordination to law. In enforcing this, he says, that those who were now Christians had formerly been wicked, disorderly, and sensual, but that under the influence of the gospel, they had been induced to lead better lives. The same gospel which had been effectual in their case, might be in others. To others it would be an encouragement to show that there were cases in which the gospel had been thus efficacious, and they who were appointed to preach it

ceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

might refer to their own example as a reason why others should be persuaded to lead holy lives. In preaching to others, also, they were not to be proud or arrogant. They were to remember that they were formerly in the same condition with those whom they addressed, and whom they exhorted to reformation. They were not to forget that what they had that was superior to others they owed to the grace of God, and not to any native goodness. He will exhort the wicked to repentance most effectually who remembers that his own former life was wicked; he will evince most of the proper spirit in doing it who has the deepest sense of the errors and folly of his own past ways. ¶ *Foolish*. See this word explained in the Notes on Luke xxiv. 25, where it is rendered *fools*; comp. Rom. i. 14, where it is rendered *unwise*, and Gal. iii. 1, 3; 1 Tim. vi. 9, where it is rendered *foolish*. ¶ *Disobedient*. To law, to parents, to civil authority, to God. This is the natural character of the human heart; see Luke i. 17; Rom. i. 30; 2 Tim. iii. 2; Tit. i. 16, where the same word occurs. ¶ *Deceived*. By the great enemy, by false teachers, by our own hearts, and by the flattery of others. It is a characteristic of man by nature that he sees nothing in its true light, but walks along amidst constant, though changing and very beautiful illusions; comp. Matt. xxiv. 4, 5, 11; 2 Tim. iii. 13; 1 Pet. ii. 25; Rev. xii. 9; xviii. 23, where the same word occurs; see also Rev. xx. 3, 8, 10, where the same word is applied to that great deceiver who has led the world astray. Every one who is converted feels, and is ready to confess, that before conversion he was deceived as to the comparative value of things, as to the enjoyment which he expected to find in scenes of pleasure and riot, and often in what seemed to him well-formed plans. ¶ *Serving divers lusts and pleasures*. Indulging in the various corrupt passions and propensities of

4 But after that the kindness and ¹love of God our Saviour toward man appeared,

5 Not ^a by works of righteous-

1 or, *pity*.

the soul. We were so under their influence that it might be said we were their *servants*, or were *slaves* to them (*δουλοῦντες*); that is, we implicitly obeyed them; see Notes, Rom. vi. 16, 17. ¶ *Living in malice*. Gr., *in evil*—*ἐν κακίᾳ*; that is, in all kinds of evil; see Notes on Rom. i. 29, where the word is rendered *maliciousness*. ¶ *And envy*. Displeasure at the happiness and prosperity of others; Notes, Rom. i. 29. ¶ *Hateful*. *στυγητοὶ*. This word does not elsewhere occur in the New Testament. It means that our conduct was such as to be worthy of the hatred of others. Of whom, before his conversion, is not this true? ¶ *And hating one another*. There was no brotherly love; no true affection for others. There was ill-will felt in the heart, and it was evinced in the life. This is an apt description of the state of the heathen world before the gospel shines on it, and it may be regarded as the characteristic of all men before conversion. They have no true love for one another, such as they ought to cherish, and they are liable constantly to give indulgence to feelings which evince hatred. In contentions, and strifes, and litigations, and wars, this feeling is constantly breaking out. All this is suggested here as a *reason* why Christians should now be gentle and mild toward those who are evil. Let us remember what we were, and we shall not be disposed to treat others harshly. When a Christian is tempted to unkind thoughts or words towards others, nothing is more appropriate for him than to reflect on his own past life.

4. *But after that*. Gr., *when*—*ὅτε*. The meaning is, that "when the love of God was manifested in the plan of salvation, he saved us from this state by our being washed and purified." The idea is not, that "the love of God appeared" *after* we had sinned

ness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

^a Ep. 2.4,8,9.

in this way, but that *when* his mercy was thus displayed we were converted from our sins, and made pure in his sight. ¶ *The kindness*. *χρηστότης*—*the goodness, or the benignity*. The word is rendered *goodness* and *good* in Rom. ii. 4; iii. 12; xi. 22, thrice; *kindness*, 2 Cor. vi. 6; Eph. ii. 7; Col. iii. 12; Titus iii. 4; and *gentleness*, Gal. v. 22. The act of redeeming us was one of *great kindness, or goodness*. ¶ *And love of God*. Marg., *pity*. The Greek word is *φιλανθρωπία*—*philanthropy*—*the love of man*. The plan of salvation was founded on love to man, and was the highest expression of that love; Notes on John iii. 16. The Greek of this verse is, "When the kindness and love of God our Saviour to man was manifested, he saved us" (ver. 5), to wit, from those sins of which we had before been guilty.

5. *Not by works of righteousness which we have done*. The plan was not based on our own good works, nor are our own good works now the cause of our salvation. If men could have been saved by their own good works, there would have been no need of salvation by the Redeemer; if our own deeds were now the basis of our title to eternal life, the work of Christ would be equally unnecessary. It is a great and fundamental principle of the gospel that the good works of men come in for no share in the justification of the soul. They are in no sense a *consideration* on account of which God pardons a man, and receives him to favour. The only basis of justification is the merit of the Lord Jesus Christ, and in the matter of justification before God, all the race is on a level; see Notes on Eph. ii. 8, 9. ¶ *But according to his mercy*. (1.) It had its origin in mercy; (2.) it is by *mere* mercy or compassion, and not by justice; (3.) it is an expression of *great* mercy, and (4.) it is now *in fact* conferred only by mercy.

Whatever we have done or can do, when we come to receive salvation from the hand of God, there is no other element which enters into it *but* mercy. It is not because our deeds deserve it; it is not because we have by repentance and faith wrought ourselves into such a state of mind that we can *claim* it; but, after all our tears, and sighs, and prayers, and good deeds, it is a mere favour. Even then God might justly withhold it if he chose, and no blame would be attached to him if he should suffer us to sink down to ruin. ¶ *He saved us.* That is, he *began* that salvation in us which is to be *completed* in heaven. A man who is already renewed and pardoned may be spoken of as *saved*—for (1.) the work of salvation is *begun*, and (2.) when begun it will certainly be completed; see Notes on Phil. i. 6. ¶ *By the washing of regeneration.* In order to a correct understanding of this important passage, it is necessary to ascertain whether the phrase here used refers to *baptism*, and whether anything different is intended by it from what is meant by the succeeding phrase—“renewing of the Holy Ghost.” —The word rendered *washing* (λουτρόν—*loutron*) occurs in the New Testament only in this place and in Eph. v. 26, where also it is rendered *washing*—“That he might sanctify and cleanse it [the church] with the *washing* of water by the word.” The word properly means *a bath*; then water for bathing; then the act of bathing, washing, ablution. *Passow* and *Robinson*. It is used by Homer to denote a warm or cold bath; then a washing away, and is thus applied to the drink-offerings in sacrifice, which were supposed to purify or wash away sin. *Passow*. The word here does not mean *laver*, or the vessel for washing in, which would be expressed by λουτήρ, *loutēr*, and this word cannot be properly applied to the baptismal font. The word in itself would naturally be understood as referring to baptism (comp. Notes on Acts xxii. 16), which was regarded as the emblem of washing away sins, or of cleansing from them. I say it was

the *emblem*, not the *means* of purifying the soul from sin. If this be the allusion, and it seems probable, then the phrase “washing of regeneration” would mean “that outward washing or baptism which is the *emblem* of regeneration,” and which is appointed as one of the ordinances connected with salvation; see Notes, Mark xvi. 16, “He that believeth and is *baptized* shall be saved.” It is not affirmed in this phrase that baptism is the *means* of regeneration; or that grace is *necessarily* conveyed by it; and still less that baptism is *regeneration*, for no one of these is a *necessary* interpretation of the passage, and should not be *assumed* to be the true one. The full force of the language will be met by the supposition that it means that baptism is the *emblem* or *symbol* of regeneration, and, if this is the case, no one has a right to assume that the other is certainly the meaning. And that this is the meaning is further clear, because it is nowhere taught in the New Testament that baptism is *regeneration*, or that it is the *means* of regeneration. The word rendered *regeneration* (παλιγγενεσία—*palingenesia*) occurs in the New Testament only here and in Matt. xix. 28,—“in the *regeneration* when the Son of man,” &c. It means, properly, a new birth, reproduction, or renewal. It would properly be applied to one who should be begotten again in this sense, that a new life was commenced in him in some way corresponding to his being made to live at first. To the proper idea of the word, it is essential that there should be connected the notion of the commencement of life in the man, so that he may be said to live anew; and as religion is in the Scriptures represented as *life*, it is properly applied to the *beginning* of that kind of life by which man may be said to live anew. This word, occurring only here and in Matt. xix. 28, and there indubitably not referring to baptism, should not be here understood as referring to that, or be applied to that, for (1.) that is not the proper meaning of the word; (2.) there is no Scripture usage to sanction it; (3.) the connection here does

6 Which he shed on us ¹ abundantly through Jesus Christ our Saviour:

1 or, *richly*.

not demand it; (4.) the correlatives of the word (see John iii. 3, 5, 6, 8; 1 Pet. i. 3,) are applied only to that great moral change which is produced by the Holy Ghost, and (5.) it is a dangerous use of the word. Its use in this sense leaves the impression that the *only* change needful for man is that which is produced by being regularly baptized. On almost no point has so much injury been done in the church as by the application of the word *regeneration* to baptism. It affects the beginning of religion in the soul, and if a mistake is made there, it is one which must pervade all the views of piety. ¶ *And renewing of the Holy Ghost*. This is an important clause, added by Paul apparently to save from the possibility of falling into error. If the former expression, "the washing of regeneration," had been left to stand by itself, it might have been supposed possibly that *all* the regeneration which would be needed would be that which would accompany baptism. But he avoids the possibility of this error, by saying that the "renewing of the Holy Ghost" is an indispensable part of that by which we are saved. It is necessary that this should exist *in addition* to that which is the mere emblem of it—the washing of regeneration—for without this the former would be unmeaning and unavailing. It is important to observe that the apostle by no means says that this *always* follows from the former, nor does he affirm that it *ever* follows from it—whatever may be the truth on that point—but he asserts that this is that on which our salvation depends.—The word rendered *renewing* (*ἀνακαινίσις*—*anakainosis*) occurs only here and in Rom. xii. 2, where it is also rendered *renewing*; comp. Note on that place. The verb (*ἀνακαινίσω*—*anakainōō*) occurs in 2 Cor. iv. 15, and Col. iii. 10, in both which places it is rendered *renewed*, and the corresponding word, *ἀνακαινίζω*—*ana-*

7 That being justified ^a by his grace, we should be made heirs according to the hope of eternal life.

a Ro. 3. 24.

kainidzo, in Heb. vi. 6. The noun properly means *making new again*; a *renewing*; a *renovation*; comp. H. Planck in Bib. Repos. i. 677. It is a word which is found only in the writings of Paul, and in ecclesiastical Greek writers. It would be properly applied to such a change as the Holy Spirit produces in the soul, making one a *new* man; that is, a man *new*, so far as religion is concerned—new in his views, feelings, desires, hopes, plans, and purposes. He is so far different from what he was before, that it may be said he enters on a new life; see Notes on Eph. iv. 23, 24. The "renewing of the Holy Ghost" of course means that which the Holy Ghost produces, recognizing the fact, everywhere taught in the Scriptures, that the Holy Spirit is the Author of the new creation. It cannot mean, as Koppe supposes, the renewing of the mind itself, or producing a holy spirit in the soul.

6. *Which he shed on us*. Gr., "Which he poured out on us"—*ἐξέχυν*; see Notes on Acts ii. 17. The same Greek word is used there as here. It occurs also in the same sense in Acts ii. 18, 33. ¶ *Abundantly*. Marg., as in Gr., *richly*. The meaning is, that the Holy Spirit had been imparted in copious measure in order to convert them from their former wickedness. There is no particular allusion here to the day of Pentecost, but the sense is, that the Holy Spirit had been imparted richly to *all* who were converted, at any time or place, from the error of their ways. What the apostle says here is true of all who become Christians, and can be applied to all who become believers in any age or land. ¶ *Through Jesus Christ our Saviour*; see Notes, Acts ii. 33.

7. *That being justified by his grace*. Not by our own works, but by his favour or mercy; see Notes, Rom. iii. 24. ¶ *We should be made heirs*; see Notes, Rom. viii. 15, 17. ¶ *Ac-*

8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful ^a to maintain good works. These things are good and profitable unto men.*

a ver. 1, 14.

cording to the hope of eternal life. In reference to the hope of eternal life; that is, we have that hope in virtue of our being adopted with the family of God, and being made heirs. He has received us as his children, and permits us to hope that we shall live with him for ever.

8. *This is a faithful saying*; see Notes on 1 Tim. i. 15. The reference here is to what he had been just saying, meaning that the doctrine which he had stated about the method of salvation was in the highest degree important, and entirely worthy of belief. ¶ *And these things I will that thou affirm constantly.* Make them the constant subject of your preaching. ¶ *That they which have believed in God might be careful to maintain good works.* This shows that Paul supposed that the doctrines of the gospel were fitted to lead men to holy living; comp. ver. 1, and Notes, Phil. iv. 8. The "good works" here refer not merely to acts of benevolence and charity, but to all that is upright and good—to an honest and holy life. ¶ *These things are good and profitable unto men.* That is, these doctrines which he had stated were not mere matters of speculation, but they were fitted to promote human happiness, and they should be constantly taught.

9. *But avoid foolish questions and genealogies*; see Notes on 1 Tim. i. 4; 2 Tim. ii. 16, 23. ¶ *And contentions, and strivings about the law.* Such as the Jews started about various matters connected with the law—about meats and drinks, &c.; Notes on 1 Tim. i. 4; comp. Notes on Acts xviii. 15. ¶ *For they are unprofitable and vain.*—They disturb and embitter the feelings; they lead to the indulgence of a bad spirit; they are often

9 But ^b avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition ^c reject;

b 2 Ti. 2. 23.

c Mat. 18. 17.

difficult to be settled, and are of no practical importance if they could be determined. The same thing might be said of multitudes of things about which men dispute so earnestly now.

10. *A man that is an heretic.* The word *heretic* is now commonly applied to one who holds some fundamental error of doctrine, "a person who holds and teaches opinions repugnant to the established faith, or that which is made the standard of orthodoxy." Webster. The Greek word here used (*αἱρετικός*—*haireticos*) occurs nowhere else in the New Testament. The corresponding noun (*αἵρεσις*—*hairesis*) occurs in the following places: Acts v. 17; xv. 5; xxiv. 5; xxvi. 5; xxviii. 22, where it is rendered *sect*; and Acts xxv. 14; 1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1, where it is rendered *heresy*, and *heresies*; see Notes on Acts xxiv. 14. The true notion of the word is that of one who is a promoter of a sect or party. The man who makes divisions in a church, instead of aiming to promote unity, is the one who is intended. Such a man may form sects and parties on some points of doctrine on which he differs from others, or on some custom, religious rite, or peculiar practice; he may make some unimportant matter a ground of distinction from his brethren, and may refuse to have fellowship with them, and endeavour to get up a new organization. Such a man, according to the Scripture usage, is a *heretic*, and not merely one who holds a different doctrine from that which is regarded as orthodox. The spirit of the doctrine here is the same as in Rom. xvi. 17, and the same class of persons is referred to. "Mark them which cause divisions and offences contrary to the doctrine which ye have received; and avoid

11 Knowing that he that is such

a Acts xiii 46.

them." See Notes on that passage. The word here used is defined by Robinson, (*Lex.*), "one who creates dissensions, introduces errors, a factious person." It is not found in classic Greek, but often in ecclesiastical writers; see Suicer's Thesau.—¶ *After the first and second admonition.* Comp. Matt. xviii. 15—17. That is, do not do it hastily and rashly. Give him an opportunity to explain himself, and to repent and abandon his course. No man is to be cut off without giving him a proper opportunity to vindicate his conduct, and to repent if he has done wrong. If after the first and second admonition a man who is undoubtedly doing wrong, will not repent, then he is to be cut off. The apostle does not say in what way this admonition is to be given, or whether it should be public or private. The language which he uses would justify either, and the method which is to be adopted is doubtless to be determined by circumstances. The thing which is to be reached is, that *his fault is to be fairly set before his mind.* ¶ *Reject.* παραισώ. This word is rendered *excuse* in Luke xiv. 18, 19; *refuse*, Acts xxv. 11; 1 Tim. iv. 7; v. 11; Heb. xii. 25; *avoid*, 2 Tim. ii. 23, and *entreated*, Heb. xii. 19. Its prevailing meaning, as used in connections like the one before us, is to reject in relation to an office; that is, to decline appointing one to an office. It probably had a primary reference to that here, and meant that a man who was given to making dissensions, or who was a factious person, should not be admitted to an office in the church. The general direction would also include this,—that he should not be admitted to the church. He is neither to be owned as a member, nor admitted to office; comp. Matt. xviii. 17. "Let him be unto thee as a heathen man and a publican." In regard to this passage, then, we may observe, (1.) that the utmost limit which this allows is *mere exclusion*. It does not allow us to follow the offender with injury. (2.) It does

is subverted, and sinneth, being
a condemned of himself.

not authorize us to oppose one on account of his mere private opinions. The essential idea is that of a *factious, division-making man*; a man who aims to form sects and parties, whether on account of opinions, or from any other cause. (3.) It does not make it right to deliver such a man over to the "secular arm," or to harm him in body, soul, property, or reputation. It gives no power to torture him on the rack, or with thumb-screws, or to bind him to the stake. It authorizes us *not* to recognize him as a Christian brother, or to admit him to an office in the church—but beyond this it gives us no right to go. He has a right to his own opinion still, so far as we are concerned, and we are not to molest him in the enjoyment of that right. (4.) It demands that, when a man is undoubtedly a heretic in the sense here explained, there should be the utmost kindness towards him, in order if possible to reclaim him. We should not *begin* by attacking and denouncing his opinions; or by formally arraigning him; or by blazoning his name as a heretic; but he is to be dealt with in all Christian kindness and brotherly fidelity. He is to be admonished *more than once* by those who have the right to admonish him; and then, and then only, if he does not repent, he is *to be simply avoided*. That is to be an end of the matter so far as we are concerned. The power of the church there ceases. It has no power to deliver him over to anyone else for persecution or punishment, or in any way to meddle with him. He may live where he pleases; pursue his own plans; entertain his own opinions or company, provided he does not interfere with us; and though we have a right to examine the *opinions* which he may entertain, yet our work with him is done. If these plain principles had been observed, what scenes of bloody and cruel persecution in the church would have been avoided!

11. *Knowing that he that is such is subverted.* Literally, *is turned out*; or,

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos, on their journey dili-

gently, that nothing be wanting unto them.

14 And let ours also learn to¹ maintain good^a works for necessary uses, that they be not unfruitful.

¹ or, *profess honest trades.* a ver. 8.

is *changed*, i. e., for the worse. He has gone from the right way, and therefore he should be rejected. ¶ *And sinneth, being condemned of himself.* His own conscience condemns him. He will approve the sentence, for he knows that he is wrong; and his self-condemnation will be punishment sufficient. His own course, in attempting a division or schism in the church, shows him that it is right that he should be separated from the communion of Christians. He that attempts to rend the church, without a good reason, should himself be separated from it.

12. *When I shall send Artemas unto thee.* This person is not elsewhere mentioned in the New Testament, and nothing more is known of him. ¶ *Or Tychicus.* Notes, Acts xx. 4. ¶ *Be diligent.* Notes, 2 Tim. iv. 9. ¶ *To come unto me to Nicopolis.* It was at this place, probably, that this epistle was written. In regard to its situation, see Intro. § 4. ¶ *For I have determined there to winter.* Why Paul designed to spend the winter there, or what he purposed to do there, are questions on which no light can now be thrown. There is no *evidence* that he organized a church there, though it may be *presumed* that he preached the gospel, and that he did not do it without success. His requesting Titus to leave his important post and to come to him, looks as if his aid were needed in the work of the ministry there, and as if Paul supposed there was a promising field of labour there.

13. *Bring Zenas the lawyer.*—This person is not elsewhere mentioned in the New Testament, and nothing more is known of him. He belonged doubtless to that class of persons so often mentioned in the New Testament as *lawyers*; that is, who were regarded

as qualified to expound the Jewish laws; see Notes, Matt. xxii. 35. It does not mean that he practised law, in the modern sense of that phrase. He had doubtless been converted to the Christian faith, and it is not improbable that there were Jews at Nicopolis, and that Paul supposed he might be particularly useful among them. ¶ *And Apollos.* Notes, Acts xviii. 24. He was also well-skilled in the laws of Moses, being "mighty in the Scriptures" (Acts xviii. 24), and he and Zenas appear to have been travelling together. It would seem that they had been already on a journey, probably in preaching the gospel, and Paul supposed that they would be in Crete, and that Titus could aid them. ¶ *Diligently.* 2 Tim. iv. 9; Gr. *Speedily*; i. e., facilitate their journey as much as possible. ¶ *That nothing be wanting unto them.* Nothing necessary for their journey. Paul desired that they might meet with hospitable treatment from Christians in Crete, and might not be embarrassed for the want of that which was needful for their journey. It would seem most probable that they had been *sent* by Paul on a visit to the churches.

14. *And let ours.* Our friends; that is, those who were Christians. Paul had just directed Titus to aid Zenas and Apollos himself, and he here adds that he wished that others who were Christians would be characterized by good works of all kinds. ¶ *To maintain good works.* Marg. *profess honest trades.* The Greek will admit of the interpretation in the margin, or will *include* that, but there is no reason why the direction should be supposed to have any peculiar reference to an honest mode of livelihood, or why it should be confined to that. It rather means, that they should be

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

distinguished for good works, including benevolent deeds, acts of charity, honest toil, and whatever would enter into the conception of an upright life; see Notes on ver. 8. ¶ *For necessary uses.* Such as are required by their duty to their families, and by the demands of charity; see ver. 8. ¶ *That they be not unfruitful.*—That it may be seen that their religion is not barren and worthless, but that it produces a happy effect on themselves and on society; comp. Notes on John xv. 16; Eph. iv. 28.

15. *All that are with me salute thee.* Notes, Rom. xvi. 3. Paul, at the close of his epistles, usually mentions the *names* of those who sent affectionate salutations. Here it would seem to be implied that Titus knew who were with Paul, and also that he himself had been travelling with him. He evidently refers not to those who were *residing* in the place where he was, but to those who had gone with him from Crete as his companions.—¶ *Greet them that love us in the faith.* In the faith of the gospel, or as Christians. No names are here mentioned; comp. 1 Thess. v. 26; Col. iv. 15. ¶ *Grace be with you all.* Notes, Rom. i. 7; xvi. 20.

The subscription, "It was written to Titus," &c., is, like the other subscriptions at the close of the epistles, of no authority whatever; see the close of the Notes on 1 Cor. In this subscription there are probably two errors: (1.) In the statement that Titus was "ordained the first bishop of the church of the Cretians;" for (a) there is no evidence that there was a church there called "*the church*

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

of the Cretians," as there were doubtless many churches on the island; (b) there is no evidence that Titus was the *first* bishop of the church there, or that he was the first one there to whom might be properly applied the term *bishop* in the scriptural sense. Indeed, there is positive evidence that he was *not* the first, for Paul was there with him, and Titus was "*left*" there to complete what he had begun. (c) There is no evidence that Titus was "*bishop*" there at all in the prelatial sense of the term, or even that he was a settled pastor; see Notes on ver. 1, 5. (2.) That the epistle was written "*from Nicopolis of Macedonia*;" for (a) there is no certain evidence that it was written at Nicopolis at all, though this is probable; (b) there is no reason to believe that the Nicopolis referred to was in Macedonia; see Intro. § 4. These subscriptions are so utterly destitute of authority, and are so full of mistakes, that it is high time they were omitted in the editions of the Bible. They are no part of the inspired writings, but are of the nature of "*notes and comments*," and are constantly doing something, perhaps much, to perpetuate error. *The opinion that Timothy and Titus were prelatial bishops, the one of Ephesus and the other of Crete, depends far more on these worthless subscriptions than on any thing in the epistles themselves.* Indeed, there is no evidence of it in the epistles; and, if these subscriptions were removed, no man from the New Testament would ever suppose that they sustained this office at all.